

ΕΙΜΕΝ ΒΑΣΙΛΕΥΣ. •

THE
POVTRAICTVRE
OF
HIS SACRED
MAIESTIE
IN
HIS SOLITUDES
AND
SVFFERINGS.

: ROM. 8.
More then Conquerour, &c.

Bona agere, & malapati, Regium est.



M. D C. XLVIII.

THE
OVERHAULTURE
OF
HIS SACRED
MAJESTY
IN
HIS SOLITUDE
AND
SUFFERINGS

By
Merton Conner, Esq.

Author of "The History of the



AND C. K. MILL

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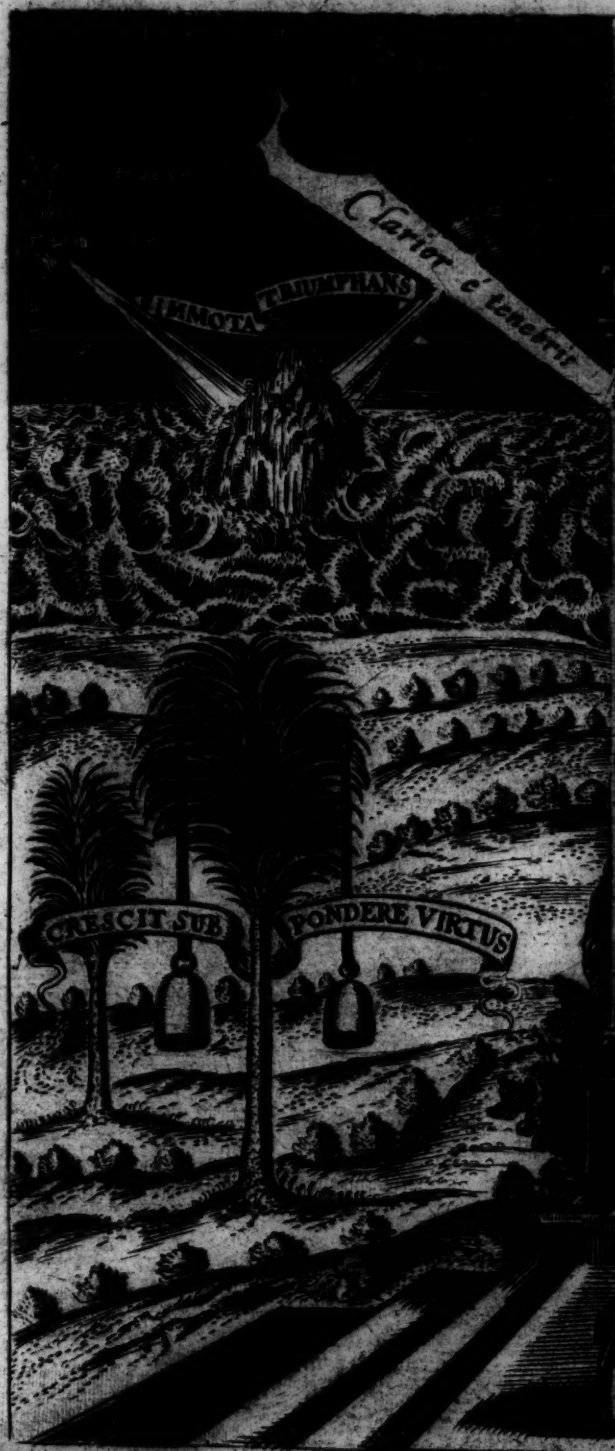
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I. *Upon his Majesties calling this
last Parliament.*

I His last Parliament I called, not more by others advise, and necessity of My affaires, than by My owne choice and inclination; who have alwaies thought the right way of Parliaments most safe for My Crown, as best pleasing to My People: And although I was not forgetfull of those sparks, which some mens distempers formerly studied to kindle in Parliaments, (which by forbearing to convene for some yeares, I hoped to have extinguished) yet resolving with My self to give all just satisfaction to modest and sober desires, and to redresse all publique grievances in Church & State, I hoped by My freedom, and their moderation, to prevent all misunderstandings and miscarriages in this: In which, as I feared affaires would meet with some passion and prejudice in other men, so I resolved they should find least of them in My self; not
B doubting,

doubting, but by the weight of Reason I should counterpoize the over-ballancings of any Factions.

I was, indeed, sorry to heare, with what partiality and popular heat Elections were carried in many places; yet hoping that the gravity and discretion of other Gentlemen would allay and fix the Commons to a due temperament, (guiding some mens wel-meaning zeale by such rules of moderation as are best both to preserve and restore the health of all States and Kingdoms:) No man was better pleased with the convening of this Parliament, than My self; who knowing best the largeness of My own Heart toward My Peoples good and just contentment, pleased My self most in that good and firme understanding, which would hence grow between Me and My People.

All Jealousies being laid aside, My owne and My Childrens Interests gave Me many obligations to seek and preserve the Love and welfare of My Subjects. The only temporal blessing that is left to the ambition of just Monarchs, as their greatest honour and safety, next Gods protection; I cared not to lessen My selfe in some things of My wonted Privilege; since I knew I could be no loser, if I might gain but a recompence in My Subjects affections.

I intended not onely to oblige My friends, but

but mine Enemies also: exceeding even the desires of those, that were factiously discontented, if they did but pretend to any modest and sober sense.

The *odium* and offences which some mens rigour or remissnesse in Church & State had contracted upon my Government, I resolved to have expiated by such Laws & Regulations for the future, as might not only rectifie what was amisse in practise, but supply what was defective in the Constitution: No man having a greater zeale to see Religion settled and preserved in Truth, Unity, and Order, than my self; whom it most concernes both in piety and policy, as knowing that no flames of civill dissensions are more dangerous than those which make religious pretensions the grounds of Factions.

I resolved to reforme, what I should by free and full advice in Parliament be convinced to be amisse, and to grant whatever my Reason & Conscience told me was fit to be desired; I wish I had kept my self within those bounds, and not suffered my own judgement to have been over-borne in some things, more by others Importunities, than their Arguments; my confidence had lesse betrayed my selfe and my Kingdomes to those advantages which some men sought for, who wanted nothing but power, and occasion to do mischief.

But our finnes being ripe, there was no preventing of Gods justice from reaping that glory in our calamities, which we robb'd him of in our prosperity.

For thou (O Lord) hast made us see, that Re-formations of future Reforming do not alwaies satisfy thy justice, nor prevent thy vengeance for former miscarriages.

Our finnes have overlaid our hopes, Thou hast taught us to depend on thy mercies to forgive, not on our purpose to amend.

When thou hast vindicated thy glory by thy judgments, and hast shewed us how unsafe it is to offend thee upon presumptions afterwards to please thee; then I trust thy mercies will restore those blessings to us, which we have so much abused, as to force thee to deprive us of them.

For want of timely repentance of our sins, thou givest us cause to repent of those remedies we too late apply.

Yet I doe not Repent of My calling this last Parliament, because (O Lord) I did it with an upright intencion, to Thy glory, and My Peoples good.

The miseries which have ensued upon Me and My Kingdoms, are the just effects of thy displeasure upon us, and may be yet (through thy mercy) preparatives of us to future blessings, and better hearts to enjoy them.

O Lord, though thou hast deprived us of many former comforts; yet grant Me and My People the benefit of our afflictions, and thy chastisements, that thy rod as well as thy staffe may comfort us: Then shall we dare to account them the strokes not of an Enemy, but a Father: when thou givest us those humble affections, that measure of patience in Repentance, which becomes thy Children; I shall have no cause to repent the miseries this Parliament hath occasioned, when by them thou hast brought me and my People unfeignedly to repent of the sins we have committed.

Thy Grace is infinitely better with our sufferings, then our Peace could be with our sinnes.

O thou soveraign goodnesse and wisdom, who over-rulest all our Counsels, over-rule also all our hearts, that the worse things we suffer by thy justice, the better we may be by thy mercy.

As our sinnes have turned our antidotes into poyson, so let thy grace turne our poysons into antidotes.

As the sins of our Peace disposed us to this unhappy Warre, so let this Warre prepare us for thy blessed Peace.

That although I have but troublesome Kingdomes here, yet I may attaine to that Kingdome of Peace in My Heart, and in thy Heaven, which Christ hath purchased, and thou wilt give to thy Servant (though a Sinner) for My Saviours sake, Amen.

2. Upon the Earle of Straffords death.

I Looked upon my Lord of *Strafford*, as a Gentleman, whose great abilities might make a Prince rather afraid, then ashamed to employ him in the greatest affaires of State:

For, those were prone to create in him great confidence of undertakings, and this was like enough to betray him to great Errours, and many Enemies: Whereof he could not but contract good store, while moving in so high a sphere, and with so vigorous a lustre, he must needs (as the Sun) raise many envious exhalations, which condensed by a popular vapour, were capable to cast a cloud upon the brightest merit and integrity.

Though I cannot in My judgement approve all he did, driven (it may be) by the necessities of times, and the temper of that People, more then led by his owne disposition to any height and rigour of actions: yet I could never be convinced of any such criminality in him as willingly to expose his life to the stroke of justice and malice of his Enemies.

I never met with a more unhappy conjuncture of affaires than in the business of the

unfor-

unfortunate Earl: when between My own unsatisfiednesse in Conscience, and a necessity (as some told Me) of satisfying the importunities of some People; I was perswaded by those, that I think wished Me well, to chuse rather what was safe, than what seemed just, preferring the outward peace of My Kingdomes with Men, before that inward exactnesse of Conscience before God.

And indeed, I am so farre from excusing or denying that compliyanee on My part (for plenary consent it was not) to his destruction, whom in My Judgment I thought not, by any cleare Law, guilty of death: That I never had any touch of Conscience with greater regret: which, as a signe of My repentance, I have often with sorrow confessed both to God and men, as an act of so sinfull fraudry, that it discovered more a fear of Man, than of God, whose name and place on Earth no Man is worthy to bear, who will avoid inconveniences of State, by acts of so high injustice, as no publique convienience can expiate or compensate.

I see in a bad exchange to wound a mans own conscience, thereby to save State forces, to calme the stormes of popular discontents, by stirring up a tempest in a mans owne bosome.

Nor hath Gods Justice failed in the event

and sad consequences, to shew the world the fallacy of that Maxime, *Better one man perish (though unjustly) than the People be displeased, or destroyed.*

For, in all likelyhood, I could never have suffered, with My People, greater calamities (yet with greater comfort) had I vindicated *Strafford's* Innocency, at least by denying to signe that destructive *Bill*, according to that Justice, which My Conscience suggested to Me, than I have done since I gratified some mens unthankfull importunities with so cruell a favour. And I have observed, that those, who counselled Me to Signe that *Bill*, have been so farre from receiving the rewards of such ingratiatings with the People, that no men have been harassed and crushed more than they. He onely hath been least vexed by them, who counselled Me, not to consent against the vote of My own Conscience; I hope God hath forgiven Me and them the sinfull rashnesse of that businesse.

To which being in My soul so fully conscientious, those Judgements God hath pleased to send upon Me, are so much the more welcome, as a meanes (I hope) which his mercy hath sanctified so to me, as to make me repent of that unjust Act, (for so it was to me) and for the future to teach me, That the best rule of policy is to preferre the doing of Justice before

before all enjoyments, and the peace of My Conscience before the preservation of My Kingdomes.

Nor hath any thing more fortified My resolutions against all those violent importunities, which since have sought to gain a like consent from Me, to Acts, wherein My Conscience is unsatisfied, then the sharp touches I have had for what passed Me, in My Lord of *Strafford's* Businesse.

Not that I resolved to have employed him in My affaires, against the advice of My Parliament, but I would not have had any hand in his Death, of whose Guiltlesnesse I was better assured, than any man living could be.

Nor were the Crimes objected against him so cleare, as after a long and fair hearing to give convincing satisfaction to the major part of both Houses; especially that of the Lords, of whom scarce a third part were present, when the Bill passed that House: And for the House of Commons, many Gentlemen, disposed enough to diminish My Lord of *Strafford's* greatnesse and power, yet unsatisfied of his guilt in Law, durst not condemne him to die: who for their integrity in their Votes, were by posting their Names, exposed to the popular calumny, hatred, and fury, which grew then so exorbitant in their clamours for Justice, that is, to have both My selfe and the two Houses

Houses Vote, and doe as they would have us
that many (tis thought) were rather terrified
to concurre with the condemning Party, than
satisfied that of right they ought so to do.

And that after Act vacating the Authority
of the precedent, for future imitation, suffici-
ently tells the world, that some remorse touch-
ed even his most implacable Enemies, as
knowing he had very hard measure, and such
as they would be very loath should be repea-
ted to themselves.

This tenderness and regret I find in my soul
for having had any hand (and that very un-
willingly God knowes) in shedding out mans
blood unjustly (though under the colour and
formalities of Justice, and pretences of avoy-
ding publick mischiefs) which may, I hope
be some evidence before God and Man, to all
Posterity; that I am farre from bearing justly
the vast load and guilt of all that blood which
hath been shed in this unhappy Warre; which
some men will needs charge on Me, to ease
their own soules, who am, and ever shall be
more afraid to take away any mans life un-
justly, than to lose My own.

But then, O God of infinite mercies, forgive
Me that act of sinfull complacence, which hath
greater aggravations upon Me than any man.
Since I had not the least temptation of envy, or
malice

malice against him, and by my Place should, at least so farre, have been a preserver of him, as to have denied my consent to his destruction.

O Lord, I acknowledge my transgression, and my sinne is ever before me.

Deliver me from bloud guiltinesse O God, thou God of my salvation, and my tongue shall sing of thy righteousnessse.

Against thee have I sinned, and done this evil in thy sight, for thou sawest the contradiction between my heart and my hand.

Yet cast me not away from thy presence, purge me with the bloud of my Redemer, and I shall be cleane; wash me with that pretious effusion, and I shall be whiter then snow.

Teach me to learn Righteousnesse by thy Judgments, and to see my frailty in thy Justice: while I was perswaded by shedding one mans bloud to prevent after troubles, thou hast for that, among other sins, brought upon me, and upon my Kingdomes, great, long, and heavy troubles.

Make wee to prefer Justice, which is thy will, before all contrary clamours, which are but the discoveries of mans injurious will.

It is too much that they have thee overcome, to please them by displeasing thee: O never suffer us, for any reason of State, to go against my reason of Conscience, which is highly to sinne against thee, the God of Reason, and Judge of our Consciences.

What

What ever, O Lord, thou seest fit to deprive me of, yet restore unto me the joy of thy Salvation, and ever uphold me with thy free Spirit which subjects my will to none, but thy light of Reason, Justice, and Religion which shine in my Soule, for Thou desirest Truth in the inward parts, and Integrity in the outward expressions.

Lord heare the voice of thy Sonnes and my Saviours blood, which speaks better things; make me and my People to heare the voice of joy and gladnesse, that the bones which thou hast broken may rejoyce in thy salvation.

3. Upon His Majesties going to the House of Commons.

MY going to the House of Commons to demand Justice upon the 5 Members, was an act, which my Enemies loaded with all the obloquies and exasperations they could.

It filled indifferent men with great jealousies and feares; yea, and many of my friends resented it as a motion rising rather from Passion then Reason, and not guided with such discretion, as the touchinesse of those times required.

But these men knew not the just motives, and pregnant grounds, with which I thought my selfe so furnished, that there needed nothing to such evidence, as I could have produced against Those I Charged, save onely a free and Legall Triall, which was all I desired.

Nor had I any temptation of displeasure or revenge against those mens Persons, further then I had discovered those (as I thought) unlawfull Correspondencies they had used, and Engagements they had made to embroyle my Kingdomes : of all which I missed but little to have produced Writings under some mens owne hands, who were the chief Contrivers of the following Innovations.

Providence would not have it so, yet I wanted not such probabilities as were sufficient to raise jealousies in any Kings heart, who is not wholly stupid and neglective of the publique peace, which to preserve by calling in Question half a dozen men, in a faire and Legall way (which God knows was all my design) could have amounted to no worse effect, had it succeeded, then either to do me & my Kingdome right, in case they had been found guilty ; or else, to have cleared their Innocency, and removed my suspicions ; which, as they were not raised out of any malice, so neither were they in Reason to be smothered.

What

What flames of discontent this sparke (though I sought by all speedy and possible meanes to quench it) soone kindled, all the world is witnessse: The aspersions which some men cast upon that action, as if I had designed by force to assault the House of Commons, and invade their priviledge, is so false, that as God best knows, I had no such intent, so none that attended could justly gather from any thing I then said, or did, the least intimation of any such thoughts.

That I went attended with some Gentlemen, as it was no unwonted thing for the Majesty and safety of a King so to be attended, especially in discontented times; so were My Followers at that time short of My ordinary Guard, and no way proportionable to hazard a tumultuary conflict. Nor were they more scared at My coming, then I was unassured of not having some affronts cast upon Me, if I had none with Me to preserve a reverence to Me. For many people had (at that time) learned to thinke those hard thoughts, which they have since abundantly vented against Me both by words and deeds.

The summe of that businesse was this. Those Men and their Adherents were then looked upon by the affrighted Vulgar as greater Protectors of their Lawes and Liberties, than My self, and so worthier of their protection.

on.

na. I leave them to God, and their own Con-
sciences, who, if guilty of evill machinations;
no present impunity, or popular vindications
of them will be subterfuge sufficient to rescue
them from those exact Tribunalls.

To which, in the obstructions of Justice a-
mong men, We must religiously appeal, as be-
ing an argument to us Christians of that after
an-avoidable judgment, which shall re-judge
what among men is but corruptly decided, or
not at all.

I endeavoured to have prevented, if God
had seen fit, those future Commotions, which
I fore-saw, would in all likelyhood follow
some mens activity (if not restrained) and so
now hath done to the undoing of many thou-
sands, the more is the pity.

But to over-awe the freedom of the Hou-
ses, or to weaken their just Authority by any
violent impressions upon them, was not at all
My designe: I thought I had so much Justice
and Reason on My side, as should not have
needed so rough assistance; and I was resolved
rather to bear the repulse with patience, than
to use such hazardous extremities.

*But thou, O Lord, art My Witnesse in Heaven,
and in My Heart: If I have purposed any vio-
lence or oppression against the Innocent: or if
there were any such wickednesse in My thoughts.
Then*

Then let the enemy persecute My soul, and tread my life to the ground, and lay mine Honour in the dust.

Thou that seest not as man seeth, but lookest beyond all popular appearances, searching the heart, and trying the reines, and bringing to light the hidden things of darknesse, shew thyself.

Let not my afflictions be esteemed (as with wise and goldly men they cannot be) any argument of my sinne, in that matter; more then their Impunity among good men is any sure token of their Innocency.

But forgive them wherein they have done amisse, though they are not punished for it in this world.

Save thy servant from the privy conspiracies, and open violence of bloudy and unreasonable men, according to the uprightness of my heart, and the innocency of my hands in this matter.

Plead my cause, and maintain my right, O thou that sittest in the Throne, judging rightly, that thy Servant may ever rejoyce in thy salvation.

4. Upon

4. Upon the Insolency of the Tumults.

I Never thought any thing except our mis-
more ominously presaging all these mis-
chiefs which have followed, than those Tu-
mults in *London & Westminster*, soon after the
Convening of this Parliament; which were
not like a storm at Sea, (which yet wants not
its terrour) but like an Earth-quake, shaking
the very foundations of all; then which no-
thing in the world hath more of horreur.

As it is one of the most convincing Argu-
ments that there is a God, while his power sets
bounds to the raging of the Sea: so tis no
doubt, that he restraines the madnesse of the
People. Nor doth any thing portend more
Gods displeasure against a Nation, then when
he suffers the confluence and clamours of the
Vulgar, to passe all boundaries of Lawes, and
reverence to Authority:

Which those Tumults did to so high de-
grees of Insolence, that they spared not to in-
vade the Honour & Freedom of the two Hou-
ses, menacing, reproaching, shaking, yea and
assaulting some Members of both Houses, as
they fancied, or disliked them: Nor did they
bear most rude and unseemly deportments

both in contemptuous words and actions, to My self and My Court.

Nor was this a short fit or two of shaking, as an Ague, but a quotidian Feaver, always increasing to higher inflammation, impatient of any mitigation, restraint, or remission.

First, they must be a Guard against those feares which some men feared themselves and others withall, when indeed nothing was more to be feared and lesse to be used by wise men, than those tumultuary confluges of mean and rude People, who are taught first to petition, then to protest, then to dictate, at last to command and overawe the Parliament.

All obstructions in Parliament (that is, all freedom of differing in Votes, and Debating matters with Reason and Candour) must be taken away with these Tumults: By these must the Houses be purged, and all rotten Members (as they please to count them) cast out: By these the obstinacy of Men resolved to discharge their Consciences, must be subdued: By these all factious, seditious, and schismaticall Proposals against Government Ecclesiastick or Civil, must be backed and abetted, till they prevailed.

Generally, who ever had most mind to bring forth confusion and ruine upon Church and State, used the midwifery of those Tumults, whose riot and impatience was such, that they would

would not stay the ripening and season of Counsels or fait production of Acts, in the order, gravity, and deliberatenesse befitting a Parliament; but ripped up with barbarous cruelty, and forcibly cut out abortive Votes, such as their Inviters and Incouragers most fancied.

Yea, so enormous and detestable were their outrages, that no sober man could be without an infinite shame and sorrow to see them so tolerated, and connived at by some, countenanced, incouraged and applauded by others.

What good man had not rather want any thing he most desired, for the Publique good, then obtaine it by such unlawfull and irreligious meanes: But mens passions and Gods directions seldome agree: violent designs and motions must have sutable engines, such as too much attend their owne ends, seldome confine themselves to Gods meanes. Force must crowd in, what Reason will not lead.

Who were the chief Demagogues and Patrons of Tumults, to send for them, to flatter and embolden them, to direct and turn their clamorous importunities, some men yet living are too conscious to pretend ignorance: God in his due time will let these see, that those were no fit meanes to be used for attaining his ends.

But, as it is no strange thing for the sea to

rage when strong winds blow upon it; so neither for Multitudes to become insolent, when they have Men of some reputation for parts and piety to set them on.

That which made their rudenesse most formidable, was, That many Complaints being made, and Messages sent by My self and some of both Houses; yet no order for redresse could be obtained with any vigour & efficacy proportionable to the malignity of that now far-spread disease, and predominate mischief.

Such was some mens stupidity, that they feared no inconvenience: Others petulancy, that they joyed to see their betters shamefully outraged and abused, while they knew their onely security consisted in vulgar flattery: So insensible were they of Mine, or the two Houses common safety and honours.

Nor could ever any order be obtained, impartially to examine, censure, and punish the known Boutefeus, and impudent Incendiaries, who boasted of the influence they had, and used to convoke those Tumults as their advantages served.

Yea some (who should have been wise States-men) owned them as friends, commending their Courage, Zeal, & Industry; which to sober men could seeme no better then that of the Devil, who goes about seeking whom he may deceive and devour.

I confesse, when I found such a deafnesse, that no Declaration from the Bishops, who were first foully insolenced and assaulted; nor yet from other Lords and Gentlemen of Honour; nor yet from My selfe could take place for the due represson of these Tumults; and securing not onely Our freedome in Parliament, but Our very Persons in the streets; I thought My selfe not bound by My presence, to provoke them to higher boldnesse and contempts; I hoped by My withdrawing to give time, both for the ebbing of their tumultuous fury, and others regaining some degrees of modesty and sober sense.

Some may interpret it as an effect of Pusillanimity in any man for popular terrours to desert his publique station. But I think it a hardinesse, beyond true valour, for a wise man to set himself against the breaking in of a Sea; which to resist, at present, threatens imminent danger; but to withdraw, gives it space to spend its fury, and gaines a fitter time to repaire the breach. Certainly a Gallant man would rather fight to great disadvantages for number and place in the field, in an orderly way, then skuffle with an undisciplined rabble.

Some suspected and affirmed that I meditated a Warre, (when I went from *White hall* only to redeeme My Person, and Conscience from violence) God knowes, I did not then

I think of a Warre. Nor will any prudent man conceive that I would by so many former, and some after Acts, have so much weakened My selfe, if I had purposed to engage in a Warre, which to decline by all means, I denied My self in so many particulars: 'Tis evident I had then no Army to fly unto, for protection, or vindication.

Who can blame Me, or any other, for withdrawing our selves from the daily baitings of the Tumults, not knowing whether their fury and discontent might not flie so high, as to worry and teare those in pieces, whom as yet they but played with in their paws: God, who is My sole Judge, is My Winesse in Heaven, that I never had any thoughts of going from My House at *White-hall*, if I could have had but any reasonable faire Quarter; I was resolved to beare much, and did so, but I did not think My self bound to prostitute the Majesty of My place and Person, the safety of My Wife and Children, to those, who are prone to insult most, when they have objects and opportunity most capable of their rudenesse and petulance.

But this businesse of the tumults (where some have given already an account to God, others yet living know themselves desperate and guilty, Time and the guilt of many have smothered up, and buried, that I think it be-

to leave it, as it is, only I believe the just
 weight of all disorders will in time make refo-
 rmation, and that City, see their sinne in the glasse
 of their punishment. 'Tis more then an even-
 ing that they may one day see themselves pu-
 nished by that way they offended.

Had this Parliament, as it was in its first E-
 lection and Constitution, safe full and free, the
 Members of both Houses being left to their
 freedom of Voting, as in all reason, honour,
 and Religion, they should have been; I doubt
 not but things would have been so carried, as
 would have given no lesse content to all good
 men, then they wished or expected.

For, I was resolved to heare reason in all
 things, and to consent to it so farre as I could
 comprehend it; but as Swine are to Gardens
 and orderly Plantations, so are Tumults to
 Parliaments, and Plebeian concourses to pub-
 lique Councils, turning all into disorders and
 sordid confusions.

I am prone sometimes to think, That had I
 called this Parliament to any other place in
 England (as I might opportunely enough have
 done) the sad consequences in all likelyhood,
 with Gods blessing, might have been preven-
 ted. A Parliament would have been welcome
 in any place; no place afforded such conflu-
 ence of various and vicious humours, as that
 where it was unhappily Convened. But We

must leave all to God, who orders our disorders, and magnifies his wisdom most when our follies and miseries are most discovered.

But thou O Lord art my refuge and defence, in thee I may safely flie, who rulest the raging of the Sea, and the madnesse of the People.

The floods, O Lord, the floods are come in upon me, and are ready to overwhelm me.

I look upon My sins, and the sins of my People, (which are the sinnes of our soules against) Thee O Lord, as the just cause of these popular inundations which thou permittest to overbear all the banks of loyalty, modesty, Laws, Justice, and Religion.

But thou that gatheredst the waters into one place, and madest the drie land to appeare, and after didst assuage the flood which drowned the world, by the word of thy power: Rebuke those beasts of the People, and deliver me from the rudenesse and strivings of the multitude.

Restore, we beseech thee, unto us, the freedoms of our Councils and Parliaments, make us passionately to see the light of Reason, and Religion, and with all order and gravity to follow it as it becomes Men and Christians, so shall we praise thy name, who art the God of Order and Counsell.

What man cannot, or will not repress, thy omnipotent Justice can and will.

O Lord, give them that are yet living, a time-ly sense and sorrow for their great sinne, whom thou knowest guilty of raising or not suppressing those disorders: Let shame here, and not suffering hereafter be their punishment.

Set bounds to our passions by Reason, to our errors by Truth, to our seditions by Lawes duly executed, and to our schismes by Charity, that we may be, as thy Jerusalem, a City at unity in it selfe.

This grant, O my God, in thy good time for Jesus Christs sake, Amen.

5. Upon

5. Upon His Majesties passing
the Bill for the Triennial Par-
liaments: And after seeing this,
during the pleasure of the two
Houses.

THat the world might be fully confir-
med in my purposes at first, to contri-
bute what in Justice, Reason, Honour,
and Conscience, I could, to the happy successe
of this Parliament, (which had in me no other
designe but the generall good of my King-
domes) I willingly passed the BILL for Trien-
nial Parliaments: which, as gentle and season-
able physick, might (if well applied) prevent
any distempers from getting any head of pre-
vailing; especially, if the remedy proved not a
disease beyond all remedy.

I conceived this Parliament would find work
with convenient recesses for the first 3 yeares,
but I did not imagine that some men would
thereby have occasioned more work then they
found to doe by undoing so much as they
found well done to their hands: Such is some
mens activity that they will needs make work
rather than want it, and chuse to be doing a-
misse, rather then do nothing.

When

When that first Act seemed too scanty to
satisfie some mens feares, and compasse pub-
lique affaires; I was perswaded to grant that
Bill of Sitting during the pleasure of the
Houses, which amounted in some mens sense
to as many as the perpetuating this Parlia-
ment. By this Act of highest confidence, I ho-
ped for ever to shut out, and lock the dore up-
on all present jealousies, and future mistakes:
I confesse I did not thereby intend to shut My
self out of dores, as some men have now re-
quited Me.

True, It was an Act unparallel'd by any of
My Predecessours; yet cannot in reason admit
of any worse interpretation then this, of an
extreame confidence I had, that My Subjects
would not make ill use of an Act, by which I
declared so much to trust them, as to deny
My self in so high a point of My Prerogative.

For good Subjects will never think it just or
fit that My condition should be worse by My
bettering theirs: Nor indeed would it have
been so in the events, if some men had known
as well with moderation to use, as with ear-
nestnesse to desire advantages of doing good,
or evill.

A continuall Parliament (I thought) would
but keep the Common-weale in tune, by pre-
serving Lawes in their due execution and vi-
gour, wherein My interest lies more than any
mans,

mans; since by those Lawes, My Rights as a KING, would be preserved no lesse than My Subjects; which is all I desired. More than the Law gives Me I would not have, and lesse the meanest Subject should not.

Some (as I have heard) gave it out, that I soon repented me of that settling Act: and many would needs perswade Me, I had cause so to doe; but I could not easily nor suddenly suspect such ingratitude in men of Honour. That the more I granted them, the lesse I should have, and enjoy with them. I still counted My self undiminished by My largest concessions, if by them I might gain and confirm the love of My People.

Of which, I doe not yet despaire, but that God will still blesse Me with increase of it: when men shall have more leisure, and lesse prejudice; that so with unpassionate representations they may reflect upon those (as I think) not more princely then friendly contributions, which I granted towards the perpetuating of their happinesse, who are now onely miserable in this, That some mens ambition will not give them leave to enjoy what I intended for their good.

Nor doe I doubt, but that in Gods due time, the Loyal and cleared affections of my people will strive to returne such retributions of Honour, and love to Me, or My Posterity, as may
fully

fully compensate both the acts of My confidence and My sufferings for them; which (God knowes) have been neither few, nor small, nor short; occasioned chiefly by a persuasion I had, that I could not grant too much, or distrust too little, to Men, that being professedly My Subjects, pretended singular piety, and religious strictnesse.

The Injurie of all Injuries is; That which some men will needs load Me withall; as if I were a wilfull and resolved Occasioner of My owne and My Subjects miseries; while (as they confidently, but (God knowes) falsely divulge) I repining at the establishment of this Parliament, endeavoured by force and open hostility to undoe what by My Royall assent I had done. Sure it had argued a very short sight of things, and extreame fatuity of mind in Me, so farre to bind my owne hands at their request, if I had shortly meant to have used a Sword against them. God knowes, though I had then a sense of Injuries; yet not such as to think them worth vindicating by a Warre. I was not then compelled, as since, to injure My self by their not using favours, with the same candour wherewith they were conferred. The Tumults indeed threatned to abuse all Acts of Grace, and turne them into wantonnesse; but I thought at length their owne feares, whose black arts first raised up those turbulent spirits, would

would force them to confute them downe a
gaine.

Nor if I had justly resented any indignities
put upon Me, or others; was I then in any ca-
pacity to have taken just revenge in an Hostile
and Warlike way upon those, whom I knew
so well fortified in the love of the meaner sort
of the people, that I could not have given My
Enemies greater, and more desired advantages
against Me, then by so unprincipally Inconstan-
cy, to have assaulted them with Armes, there-
by to scatter them, whom but lately I had so
lenitely settled by an Act of Parliament.

God knowes, I longed for nothing more
than that My selfe, and My Subjects might
quietly enjoy the fruits of My many conde-
scendings.

It had been a Course full of sinne, as well
as of Hazard, and dishonour for Me to goe
about the cutting up of that by the Sword
which I had so lately planted; so much (as I
thought) to My Subjects content, and Mine
own too, in all probability: If some men had
not feared where no feare was, whose security
consisted in scaring others.

I thank God, I know so well the sincerity
and uprightness of My owne heart, in pas-
sing the great Bill, which exceeded the very
thoughts of former times: That although I
may seem lesse a Politician to men; yet I need
blow

no secret distinctions or exceptions before God. Nor had I any reservations in My own Soul, when I passed it; nor repentings after, till I saw that My letting some men go up to the Pinnacle of the Temple, was a temptation to them to cast Me down head-long.

Concluding, that without a miracle, Monarchy it self, together with Me, could not but be dashed in pieces by such a precipitious fall as they intended. Whom God in mercy forgive, and make them see at length, That as many Kingdomes, as the Devil shewed our Saviour, and the glory of them, (if they could be at once enjoyed by them) are not worth the gainings, by waies of sinfull ingratitude and dishonour, which hazards a Soul worth more Worlds then this hath Kingdomes.

But God hath hitherto preserved me, and made me to see, That it is no strange thing for men, left to their owne passions, either to do much evil themselves, or abuse the over-much goodnesse of others, whereof an ungratefull Surfeit is the most desperate and incurable disease.

I cannot say properly that I repent of that Act, since I have no reflections upon it as a sinne of my will, though an error of too charitable a judgement. Onely I am sorry other mens eyes should be evil, because mine were good.

To thee (O my God) doe I still appeale, whose
All-discerning Justice sees through all the dis-
guises of mens pretensions; and deceitfull dark-
nesses of their hearts.

O Thou gavest me a heart to grant much to my
Subjects: and now I need a Heart fitted to suffer
much from some of them.

Thy will be done, though never so much to the
crossing of ours; even when we hope to doe what
might be most conformable to thine and theirs
too; who pretended they aimed at nothing else.

Let thy grace teach me wisely to enjoy as well
the frustratings, as the fulfilling of my best
hopes, and most specious desires.

I see while I thought to allay others feares,
have raised mine own; and by settling them, have
unsettled my selfe.

Thus have they requir'd me evill for good, and
hated for my good will towards them.

O Lord be thou my Pilot in this dark and dan-
gerous storme, which neither admits my returne
to the Port whence I set out, nor my making any
other; with that safety and honour which I de-
signed.

It is easie for thee to keep me safe in the love
and confidence of my People; nor is it hard for
thee to preserve me amidst the unjust hatred
and jealousies of too many; which thou hast suf-
fer'd so farre to prevaile upon me, as to be able
to pervert and abuse My acts of greatest Indul-
gence

grace to them, and assurance of them.

But no favours from Me can make others more
guilty then My selfe may be, of misusing those
many and great ones, which Thou, o Lord, hast
conferred on Me.

beseech Thee give Me and them such Repen-
tance, as thou wilt accept, and such Grace as we
may not abuse.

Make Me so far happy as to make a right use
of others abuses, and by their failings of Me,
to reflect, with a reforming displeasure upon My
offences against Thee.

So, although for My sins I am by other means
deprived of thy temporall blessings, yet I may
be happy to enjoy the comforts of thy mercies,
which often raise the greatest Sufferers to be the
most glorious Saints.

Members of Parliament.
Reason and Conscience to deny them any
thing.

Not was this intolerable oppression in words
alone, (though chiefly Mine) For the Lords
and Commons might be content to be over-
ruled by the weaker part of their Houses, when
they had used each their own freedom.

Upon
petition, conclusive to My judgment; that
can they include or carry with them, My con-
sent, whom they repent not in any kind;
nor am I further bound to give with the
Votes of both Houses, than I see them agree
to.

6. *Upon His Majesties retirement
from Westminster.*

With what unwillingness I withdrew from Westminster, let them judge, who, unprovided of tackling & victuals, were forced to Sea by a storm yet better do so, than venture splitting or sinking on a Lee shore.

I stayed at Whitehall, till I was driven away by shame more than fear; to see the barbarous rudeness of those Tumults, who resolved they would take the boldness to demand any thing, and not leave either My self, or the Members of Parliament, the liberty of Reason, and Conscience to deny them any thing.

Nor was this intolerable oppression My case alone, (though chiefly Mine) For the Lords and Commons might be content to be overruled by the *major* part of their Houses, when they had used each their owne freedome.

Whole agreeing Votes were not, by any law or reason, conclusive to My judgment; nor can they include, or carry with them, My consent, whom they represent not in any kind, nor am I further bound to agree with the Votes of both Houses; then I see them agree

with

with the will of God, with My just Rights, as
 a King, and the generall good of My People.
 I see that as many men they are seldom of
 one mind; and I may oft see, that the major
 part of them are not in the right.
 I had formerly declared to sober and mo-
 derate minds, how desirous I was to give all
 just content, when I agreed to so many Bills,
 which had been enough to secure and satisfie
 all; if some mens hydropick insatiablenesse
 had not learned to thirst the more by how
 much more they drank; whom no fountain of
 Royall bounty was able to overcome; so re-
 solved they seemed, either utterly to exhaust
 it, or barbarously to obstruct it.
 Sure, it ceases to be Councell, when not
 Reason is used, as to men to perswade; but
 force and reproch as to beasts, to drive and
 compell men to assent to whatever tumultuary
 Patrones shall project. He deserves to be a
 Slave without pity, or redemption, that is
 content to have the rationall sovereignty of
 his Soule, and liberty of his will, and words so
 captivated.
 Nor do I think My Kingdomes so confide-
 table as to preserve them with the forfeiture of
 that freedom, which cannot be denied Me as
 a King; because it belongs to Me as a Man, and
 a Christian; nothing else dictates of none, but
 God, to be above Me, as obliging Me to con-
 sent.

sent. Better for me to die enjoying this Empire of my Soul, which subjects me onely to God, so farre as by Reason or Religion he directs me, then live with the Title of a King, if it should carry such a vassalage with it, as not to suffer me to use my Reason and Conscience, in what I declare as a King, to like or dislike.
 So farream I from thinking the majesty of the Crown of *England* to be bound by any Coronation Oath, in a blind and brutish formality, to consent to what ever its Subjects in Parliament shall require, as some men will needs inferre; while denying me any power of a Negative Voice as King, they are not ashamed to seek to deprive me of the liberty of using my Reason with a good Conscience, which themselves, and all the Commons of *England* enjoy proportionable to their influence on the publick; who would take it very ill to be urged, not to deny, whatever my self, as King, or the House of Peeres with me should, nor so much desire, as, enjoin them to passe. I think my Oath fully discharged in that point, by my Governing only by such Lawes, as my People with the House of Peeres have Chosen, and my self have consented to: I shall never think my self conscientiously tied to go as off against my Conscience, as I should consent to such new Proposals,

alls, which my Reason, in Justice, Honour, and Religion bids me deny.

Yet so tender I see some men are of their being subject to Arbitrary Government, (that is, the Law of anothers will, to which themselves give no consent) that they care not with how much dishonour and absurdity they make their King the onely man, that must be subject to the will of others, without having power left Him, to use His own Reason, either in Person, or by any Representation.

And if my dissentings at any time were (as some have suspected, and uncharitably avowed) out of error, opiniativeness, weaknesse, or wilfulness, and what they call Obstinaey in me (which not true Judgment of things, but some vehement prejudice or passion hath fixed on my mind) yet can no man think it other then the Badge and Method of Slavery, by savage rudenesse, and importunate obtrusions of violence, to have the mist of His Errour and Passion dispelled, which is a shadow of Reason, and must serve those that are destitute of the substance. Sure that man cannot be blameable to God or Man, who seriously endeavours to see the best reason of things, and faithfully followes what he takes for Reason: The uprightness of his intentions will excuse the possible failings of his understanding; If a Pilot at Sea cannot see the Pole-star, it can

by no fault in him to steer his course by such stars as do best appear to him. It argues rather those men to be conscious of their defects of Reason, and convincing Arguments, who call in the assistance of meer force to carry on the weaknesse of their Councils, and Proposals. I may, in the Truth and uprightness of My heart, protest before God and Men, that I never wilfully opposed, or denied any thing, that was in fair way, after full and free debates propounded to Me, by the two Houses. Further, then I thought in good reason I might, and was bound to do.

Nor did any thing ever please Me more, then when My Judgement so concurred with theirs, that I might with good Conscience consent to them: yea, in many things where not absolute and morall necessity of Reason, but temporary convenience in point of Honour was to be considered, I chose rather to deny My self, then them, as preferring that which they thought necessary for My Peoples good, before what I saw but convenient for My self.

For I can be content to recede much from My own Interests, and Personall Rights, of which I conceive My self to be Master, but in what concerns Truth, Justice, the Rights of the Church, and My Crown, together with the generall good of My Kingdomes, all

which

which I am bound to preserve as much as morally lies in Me; here I am, and ever shall be fixt and resolute, nor shall any man gain My consents to that, wherein My Heart gives My tongue or hand the Lie; nor will I be brought to affirm that to Men, which in My Conscience I deny before God. I will rather chuse to wear a Crown of Thornes with My Saviour, then to exchange that of Gold (which is due to Me) for one of lead, whose embased flexiblenesse shall be forced to bend, and comply to the various, and oft contrary dictates of any Factions; when instead of Reason, and Publick concernments, they obtrude nothing but what makes for the interest of Parties, and flows from the partialities of private wills, and passions.

I know no resolutions more worthy a Christian King, then to prefer His Conscience before His Kingdomes.

O my God, preserve thy servant in this Native, Rationall and Religious freedom; For this I believe is thy will, that we should maintaine: who, though thou dost justly require us, to submit our understandings and wills to thine; whose wisdom and goodnesse can neither erre, nor misguide us; and so farre so deny our carnall reason, in order to thy sacred Mysteries, and commands, that we should believe and obey, rather then dispute them;

yet dost thou expect from me only such a reasonable service of thee, as not to doe anything for thee, against our Consciences; and as to the desires of men, enjoynest us to try all things by the touchstone of Reason and Lawes, which are the rules of Civill Justice; and to declare our consents to that onely which our Judgements approve.

Thou knowest, O Lord, how unwilling I was to desert that place, in which thou hast set me, and where the Affaires of My Kingdomes at present did call me.

My People can witness how far I have been content for their good, to deny My selfe, in what thou hast subjected to My disposal.

O Let not the withthankfull importunities, & tumultuary violence of some mens Immoderate demands, ever betray Me to that degenerate & unmanly slavery, which should make me strengthen them by my consent in those things, which I think in my Conscience to be against thy glory, the good of my Subjects, and the discharge of my own duty to Reason and Justice.

Make Me willing to suffer the greatest indignities, and injuries they presse upon Me, rather than commit the least sinne against My Conscience.

Let the just liberties of my people be (as well they may) preserved in faire and equall wayes without the slavery of my Selfe.

Thou

Though that hast intrusted Me by thy favours,
in the power of a Christian King, suffer Me not
to subject My Reason to other mens passions, and
desires, which to Me seeme unreasonable, un-
just, and irreligious: So shall I serve thee in the
truth and uprightness of My heart, though I
cannot satisfie these men.

Though I be driven from among them, yet
give Me grace to walk alwayes uprightly before
thee.

Lead Me in the way of Truth and Justice;
for these, I know, will bring Me at last to peace
and happinesse with thee; though for these I have
much trouble among men.

This I beg of thee for My Saviours sake.

7. Upon the Queenes departure, and absence out of England.

Although I have much cause to be
troubled at My Wifes departure from
Me, and out of My Dominions; yet
not Her absence, so much, as the scandall of
that necessity, which drives Her away, doth af-
flict Me. That She should be compelled by
My owne Subjects, and those pretending to
be Protestants, to withdraw for Her safety:
This being the first example of any Protestant
Sub-

Subjects, that have taken up Arms against their King, a Protestant: For I looke upon this now done in *England*, as another Act of the same Tragedie which was lately begun in *Scotland*, the brands of that fire being ill quenched, have kindled the like flames here. I fear such motions (so little to the adorning of the Protestant profession) may occasion a farther alienation of mind, and divorce of affections in Her, from that Religion, which is the only thing wherein we differ.

Which yet God can, and I pray he would in time take away, and not suffer these practices to be any obstruction to Her judgement; since it is the motion of those men, (for the most part) who are yet to seek and settle their Religion for Doctrine, Government, and good manners, and so not to be imputed to the true English Protestants; who continue firme to their former settled Principles and Lawes.

I am sorry My relation to so deserving a Lady, should be any occasion of her danger and affliction; whose merits would have served Her for a protection among the savage *Indians*; while their rudenesse and barbarie knows not so perfectly to hate all Virtues, as some mens subtilty doth; among whom I yet think few are so malicious as to hate Her for Her self. The fault is, that She is My Wife.

All justice then as well as affection com-

mands

mands Me, to study her security, who is only in danger for My sake; I am content to be tossed, weather-beaten, and shipwrackt, so as she may be in safe Harbour.

This comfort I shall enjoy by her safety in the midst of My Personall dangers, that I can grieve but half, if she be preserved: In whose memory, and hopefull Posterity, I may yet survive the malice of My enemies, although they should be satiated with My blood.

I must leave her, and them, to the Love and Loyalty of My good Subjects, and to his protection, who is able to punish the faults of Princes, and no lesse severely to revenge the injuries done to Them, by those, who, in all duty and Allegiance, ought to have made good that safety, which the Lawes chiefly provide for Princes.

But common civility is in vaine expected from those, that dispute their Loyalty: Nor can it be safe for any relation to a King, to quarrel among them who are making hands with their Allegiance, under pretence of laying fast or hold on their Religion.

His pity so noble and peacefull a soule should see, much more suffer, the rudeness of those who must make up their want of justice, with inhumanity, and impudence.

Her sympathy with Me in My afflictions, will make her vertues shine with greater lustre,

as

as stars in the darkest nights; and assure the obvious world, that she loves me, not my fortunes.

Neither of us but can easily forgive, since We do not much blame the unkindness of the Generality, and Vulgar; for we see God pleased to try both our patience, by the most self-punishing sin, the Ingratitude of those who having eaten of our bread, and being enriched with Our bounty, have Scornfully lifted up themselves against Us; and those of Our own Household are become Our enemies. I pray God lay not their sin to their charge, who think to satisfie all obligations to duty by their Corban of Religion; and can not endure to see, then to sin against their benefactors, as well as their Soveraignes.

But even that policy of my Enemies is so far veniall, as it was necessary to their designs, by scandalous articles, and all irreverent demeanour, to seeke to drive her out of my Kingdomes; lest, by the influence of Her example, eminent for love as a Wife, and Loyalty as a Subject, She should have converted to, or retained in, their love, and Loyalty, all those whom they had a purpose to pervert.

The lesse I may be blest with Her company, the more I will retire to God, and my own Heart, whence no malice can banish Her. My Enemies may envy, but they can never deprive

me of the enjoyment of her virtues; while I enjoy my self.

Thou, O Lord, whose justice at present sees fit to smite us; let thy mercy in thy due time, remitte us; on earth, if it be thy will; however bring us both at last, to thy heavenly kingdome.

Preserve us from the hands of our despitefull and deadly Enemies; and prepare us by our sufferings for thy presence.

Though we differ in some things, as to Religion, (which is My greatest temporall infelicity) yet Lord give, and accept the sincerity of our affections, which desire to seek, to find, to embrace every Truth of thine.

Let both our Hearts agree in the love of thy selfe, and Christ crucified for us.

Teach us both what thou wouldst have us to know, in order to thy glory, our publique relations, and our soules eternall good, and make us careful to doe what good we know.

Let neither ignorance of what is necessary to be believed, nor unbelief, or disobedience to what we know, be our misery or our wilfull default.

Let not this great Scandall of those my Subjects, which professe the same Religion with me, be any hindrance to her love of any Truth thou wouldst have her to learne, nor any hardning of her in any error, thou wouldst have cleared to

Let mine, and other mens constancy be an antidote against the poyson of their example.

Let the Truth of that Religion I professe, be represented to her judgment, with all the beauties of Humility, Loyalty, Charity, and Peaceableness, which are the proper fruits and ornaments of it: Not in the odious disguises of Hypocrisy, Schisme, Heresie, Novelty, Cruelty, and Disloyalty, which some mens practices have lately put upon it.

Let her see thy sacred and saving Truths, O Thine, that she may believe, love and obey them, cleared from all rust and dross of humane mixtures.

That in the glasse of thy Truth she may see thee, in those virtues which thou hast offered to us, in thy Sonne Jesus Christ, our anely Saviour, and servee thee in all those Holy duties, which most agree with his Holy doctrine, and most imitable example.

The experience we have of the vanity and uncertainty of all humane glory, and greatness in our scatterings and eclipses, let it make us hate much the more ambitious to be invested in durable beautes and perfections, which are only to be found in thy self, and obtained through thy said Christ.

B. H. 1661

8. Upon His Majesties repulse
at Hull, and the fates of the
Hothams.

MY repulse at Hull seemed at the first
view an act of so rude disloyalty, that
My greatest Enemies had scarce con-
fidence enough to shew, or own it: It was the
first overt Essay to be made, how patiently I
could bear the Loss of My Kingdoms.

God knows, it affected me more with shame
and sorrow for others, then with anger for My
self: nor did the affront done to Me trouble
Me so much at their sinne, which admitted no
colour or excuse.

I was resolv'd how to bear this, and much
more, with patience: But I foresaw they could
hardly containe themselves within the com-
passe of this one unworthy act, who had se-
nnery enough to commit, or countenance
it. This was but the hand of that cloud,
which was soon after to overspread the whole
Kingdom, and cast all into disorder and dark-
ness.

It is among the wicked Maxims of bold
not disloyall Undertakers, That bad actions
must alwaies be seconded with worse, and in-
short not be begun, then not carried on, for they
think

think the retreat more dangerous then the assault, and hate repentance more then perseverance in a Fault.

This gave me to see clearly through all the pious disguises, and soft palliations of some men; whose words were sometime smother then oyle, but now I saw they would prove very Swords.

Against which I having (as yet) no defence, but that of a good Conscience, thought it my best policy (with patience) to bear what I could not remedy: And in this (I thank God) I had the better of *HUMAN*, than no disdain, or emotion of passion transported me, by the indignity of his carriage, to doe or say any thing, unbecoming my self, or unfutable to that temper, which, in greatest injuries, I think best becomes a Christian, as comming nearest to the great example of Christ.

And indeed, I desire alwaies more to remember I am a Christian, than a King, for, what the majesty of one might justly abhor, the charity of the other is willing to bear, what the height of a King tempteth to revenge, the humility of a Christian teacheth to forgive. Keeping in compasse all those impotent passions, whose excess injures a man, more than his greatest Enemies can; for these give their malice a full impression on our soules, which otherwise cannot reach very farr, nor does much hurt.

I cannot but observe how God not long after so pleaded, and avenged My cause, in the eye of the world, that the most wilfully blind cannot avoid the displeasure to see it, and with some remorse and fear to own it as a notable stroke, and prediction of divine vengeance.

For, Sir *John Hotham* unreproached, unthreatned, uncursed by any language or secret imprecation of Mine, onely blasted with the conscience of his own wickednesse, and falling from one inconstancy to another, not long after paies his owne and his eldest Sons heads, as forfeitures of their disloyalty, to those men, from whom surely he might have expected another reward then thus to divide their heads from their bodies, whose hearts with them were divided from their KING.

Nor is it strange that they who imployed them at first in so high a service, and so successful to them, should not find mercy enough to forgive Him, who had so much premerited of them: For, Apostacy unto Loyalty some men account the most unpardonable sinne.

Nor did a solitary vengeance serve the turn, the cutting off one head in a Family is not enough to expiate the affront done to the head of the Commonweale. The eldest Son must be involved in the punishment, as he was infected with the sinne of the Father, against the Father of his Country: Root and branch God cuts off in one day.

E

These

These observations are obvious to every fancy : God knows, I was so far from rejoicing in the *Hotham's* ruine, (though it were such as were able to give the greatest thirst for revenge a full draught, being executed by them who first imployed him against Me) that I so far pitied him, as I thought he at first acted more against the light of his Conscience, then I hope many other men doe in the same Cause.

For, he was never thought to be of that superstitious iowrenesse, which some men pretend to, in matters of Religion ; which so darkens their judgement that they cannot see any thing of Sinne and Rebellion in those means they use, with intents to reform to their Models, what they call Religion ; who thinke all is Gold of piety, which doth but glister with a shew of Zeale and fervency.

Sir *John Hotham* was (I think) a man of another temper, & so most liable to those down-right temptations of ambition, which have no cloak or cheat of Religion to impose upon themselves or others.

That which makes me more pity him is, that after he began to have some inclinations towards a repentance for his sinne, and reparation of his duty to Me, He should be so unhappy as to fall into the hands of their Justice, and not My Mercy, who could as willingly have

have forgiven him, as he could have asked that favour of Me.

For I think clemency a debt, which we ought to pay to those that crave it, when we have cause to believe they would not after abuse it, since God himself suffers us not to pay any thing for his mercy but onely prayers and praises.

Poor Gentleman, he is now become a notable monument of unprosperous disloyalty, teaching the world by so sad and unfortunate a spectacle, that the rude carriage of a Subject towards his Sovereigne carries always its own vengeance, as an unseparable shadow with it, and those oft prove the most fatall, and implacable Executioners of it, who were the first Employers in the service.

After-times will dispute it, whether *Hotbarn* were more infamous at *Hull*, or at *Tower-Hill*; though 'tis certain that no punishment so stains a mans Honour, as wilful perpetrations of unworthy actions; which besides the conscience of the sinne, brands with most indelible characters of infamy, the name and memory to posterity, who not engaged in the Factions of the times, have the most impartial reflections on the actions.

But thou, O Lord, who hast in so remarkable a way avenged thy Servant, suffer me not to take

any secret pleasure in it; for as his death hath satisfied the injury he did to me, so let me not by it gratifie any passion in me, lest I make thy vengeance to be mine, and consider the affront against me, more then the sin against thee.

Thou indeed, without any desire or endeavour of mine, hast made his mischiefe to return on his own head, and his violent dealing to come down on his own pate.

Thou hast pleaded my cause, even before the sons of men; and taken the matter into thine own hands; that men may know it was thy worke, and see that thou, Lord, hast done it.

I do not, I dare not say, so let mine enemies perish O Lord! yea Lord, rather give them repentance, pardon, and impunity, if it be thy blessed will.

Let not thy justice prevent the objects and opportunities of my mercy; yea, let them live and amend who have most offended me in so high a nature; that I may have those to forgive, who bear most proportion in their offences to those trespassers against thy Majesty, which I hope thy mercy hath forgiven me.

Lord lay not their sins (who yet live) to their charge for condemnation, but to their consciences for amendment: Let the lighting of this Thunderbolt, which hath been so severe a punishment to one, be a terrour to all.

Discover to them their sinne, who know not they have done amisse; and scare them from their sinne,

sinne, that sinne of malicious wickednesse.

That, preventing thy judgements by their true repentance, they may escape the strokes of thine eternall vengeance.

And do thou, O Lord, establisth the Throne of thy servant in mercy, and truth meeting together; let my Crown ever flourish in righteousness and peace, kissing each other.

Heare my prayer, O Lord, who hast taught us to pray for, to do good to, and to love our enemies, for thy sake; who hast prevented us with offer-
tures of thy love, even when we were thine enemies, and hast sent thy Sonne Jesus Christ to die for us, when we were disposed to crucifie him.

E 3

9. Upon

9. Upon the lifting, and raising Armies against the KING.

I Finde that I am at the same point and posture I was when they forced Me to leave *White-hall*: what Tumults could not doe, an Army must; which is but Tumults listed, and enrolled to a better order, but as bad an end: My recess hath given them confidence that I may be conquered.

And so I easily may as to any outward strength, which, God knows, is little or none at all: But I have a Soule invincible through Gods grace enabling Me; here I am sure to be Conquerour, if God will give Me such a measure of Constancy, as to feare him more then man: and to love the inward peace of My Conscience, before any outward tranquillity.

And must I be opposed with force; because they have not reason wherewith to convince Me? O My Soule! be of good courage, they confesse their known weaknesse, as to truth and Justice, who choose rather to contend by Armies then by Arguments

Is this the reward and thanks that I am to receive for those many Acts of Grace I have lately passed, and for those many Indignities I have

have endured? Is there no way left to make Me a glorious KING but by My sufferings?

It is a hard and disputable choice for a King, that loves his People, and desires their love, either to kill his own Subjects, or to be killed by them.

Are the hazards and miseries of Civill War in the bowels of My most flourishing Kingdom, the fruits I must now reap, after 17 years living and reigning among them, with such a measure of Justice, Peace, Plenty, and Religion, as all Nations about either admired, or envied? notwithstanding some miscarriages in Government, which might escape; rather through ill counsell of some men driving on their private ends, or the peevishnes of others envying thy publike should be managed without them, or the hidden and insuperable necessities of State, then any propensity, I hope, of my self either to injuriousnes or oppression.

Whose innocent blood during My Reigne have I shed, to satisfie My lust, anger, or covetousnesse? what Widowes or Orphans tears can witnesse against me, the just cry of which must now be avenged with My own blood? For the hazards of War are equall, nor doth the Cannon know any respect of Persons.

In vaine is My Person excepted by a Parenthesis of words, when so many hands are armed against Me with Swords.

God knows how much I have studied to see what ground of Justice is alledged for this Warre against Me; that so I might (by giving just satisfaction) either prevent, or soone end so unnaturall a motion; which (to many men) seemes rather the productions of a surfeit of peace, and wantonnesse of minds, or of private discontents, Ambition & Faction (which easily find, or make causes of quarrell) then any reall obstructions of publick Justice, or Parliamentary Priviledge.

But this is pretended, and this I must be able to avoid and answer before God in My own Conscience; however some men are not willing to believe Me, lest they should condemn themselves.

When I first with drew from *White-hall*, to see if I could allay the insolvency of the Tumults, of the not suppressing of which no account in Reason can be given, (where an orderly Guard was granted, but only to oppress both Mine and the Two Houses freedom of declaring & voting according to every mans Conscience) what obstructions of Justice were there further then this that what seemed just to one man, might not seeme so to another?

Whom did I by power protect against the Justice of Parliament?

That some men withdrew, who feared the partiality of their tryal, (warned by My Lord

of *Straffords* death) while the vulgar threatned to be their Oppressors, and Judgers of their Judges, was from that instinct, which is in all creatures to preserve themselves. If any others refused to appear, where they evidently saw the current of Justice and freedom so stopped and troubled by the Rabble, that their lawful Judges either durst not come to the Houses, or not declare their sense with liberty and safety, it cannot seem strange to any reasonable man; when the sole exposing them to publick *odium* was enough to ruine them, before their Cause could be heard or tryed.

Had not factious Tumults overborne the Freedom and Honour of the two Houses; had they asserted their Justice against them, and made the way open for all the Members quietly to come and declare their Consciences; I know no man so dear to Me, whom I had the least inclination to advise either to withdraw himself, or deny appearing upon their Summons, to whose Sentence, according to Law, I think every Subject bound to stand.

Distempers (indeed) were risen to so great a height, for want of timely repressing the vulgar insolencies; that the greatest guilt of those which were Voted and demanded as Delinquents was this, That they would not suffer themselves to be over-aw'd with the Tumults, and their Patroness; nor compelled to abet
by

by their suffrages, or presence; the designs of those men who agitated innovations, and ruin both in Church and State.

In this point I could not but approve their generous constancy and cautiousness; further then this I did never allow any mans refractoriness against the Priviledges and Orders of the Houses; to whom I wished nothing more, then Safety, Fulness, and Freedom.

But, the truth is, some men, and those not many, despairing in faire and Parliamentary wayes, by free deliberations, & Votes, to gain the concurrence of the Major part of Lords and Commons, betook themselves (by the desperate activity of factious Tumults) to sift & terrifie away all those Members whom they saw to be of contrary minds to their purposes.

How oft was the businesse of the Bishops enjoying their Ancient places, and undoubted Priviledges in the House of Peeres, carried for them by far the Major part of Lords. Yet after five repulses, contrary to all Order and Custome, it was by tumultuary instigations obtruded againe, and by a few carried, when most of the Peeres were forced to absent themselves.

In like manner, was the Bill against Root & Branch brought on by tumultuary Clamours, and schismatical Terrours; which could never passe, till both houses were sufficiently thinned and over-awed.

To

To which Partiality, while in all Reason, Justice and Religion, My conscience forbids Me by consenting to make up their Votes to Acts of Parliament, I must now be urged with an Army, and constrained either to hazzard My owne, and My Kingdomes ruine, by My Defence; or prostrate My Conscience to the blind oberlience of those men, whose zealous superstition thinks, or pretends, they cannot do God and the Church a greater service than utterly to destroy that Primitive, Apostolical, and anciently Universall Government of the Church by Bishops.

Which if other mens judgements bind them to maintain, or forbids them to consent to the abolishing of it, Mine much more; who, besides the grounds I have in My judgement, have also a most strikt and indispensable Oath upon My Conscience, to preserve that Order, and the Rights of the Church; to which, (most Sacrilegious and abhorred Perjury,) most un-beseeming a Christian King, should I ever by giving My consent be betrayed, I should account it infinitely greater misery, then any hath, or can befall Me; in as much, as the least sinne hath more evill in it, then the greatest affliction. Had I gratified their Anti-episcopall Faction at first in this point, with My consent, and sacrificed the Ecclesiasticall Government, and Revenues, to the

the fury of their covetousnesse, ambition, and revenge, I believe they would then have found no colourable necessity of raising an Army to fetch in, and punish Delinquents.

That I consented to the Bill of putting the Bishops out of the House of Peers, was done with a firm perswasion of their contentednes to suffer a present diminution in their Rights, & Honour for My sake, & the Common-weale; which I was confident they would readily yeeld unto rather then occasion (by the least obstruction on their part) any dangers to Me, or to My Kingdom. That I cannot adde My consent for the totall extirpation of that Government (which I have often offered to all fit regulations) hath so much further tie upon My Conscience, as what I think Religious and Apostolicall; and so very Sacred and Divine, as not to be dispensed with, or destroyed; when what is only of civill Favor, and priviledge of Honour granted to men of that Order, may with their consent, who are concerned in it, be annulled.

This is the true state of those obstructions pretended to be in point of Justice and Authority of Parliament; when, I call God to witnesse, I knew none of such consequence as was worth speaking of a Warre, being only such as Justice, Reason, and Religion had made in My owne and other mens Consciences.

After

Afterwards indeed a great shew of Delinquents was made; which were but consequences necessarily following upon Mine, or others withdrawing from, or defence against violence: but those could not be the first occasion of raising an Army against Me. Wherein I was so farre from preventing them, (as they have declared often, that they might seeme to have the advantage and Justice of the defensive part, and load Me with all the envy and injuries of first assaulting them) that God knows, I had not so much as any hopes of an Army in My thoughts. Had the Tumults been Honourably and effectually repressed by exemplary Justice, and the liberty of the Houses so vindicated, that all Members of either House might with Honour and Freedome, becomming such a Senate, have come and discharged their Consciences, I had obtained all that I designed by My withdrawing, and had much more willingly, and speedily returned then I retired; this being My necessity driving, the other My choise desiring.

But some men knew, I was like to bring the same judgement and constancy, which I carry with Me, which would never fit their designs: and so while they invited Me to come, and grievously complained of My absence, yet they could not but be pleased with it: especially when they had found out that plausible
and

and popular pretext of raising an Army to fetch in Delinquents: when all that while they never punished the greatest and most intolerable Delinquency of the Tumults, & their Exciters, which drave My selfe, and so many of both Houses from their places, by most barbarous indignities, which yet in all reason and Honour, they were as loath to have deserted as those others were willing they should, that so they might have occasion to persecute them with the Injuries of an Army, for not suffering more tamely the Injuries of the Tumults.

That this is the true state, and first drift and designe in raising an Army against Me, is by the sequell so evident, that all other pretences vanish. For when they declared by Propositions, or Treaties, what they would have to appease them; there was nothing of consequence offered to Me, or demanded of Me, as any original difference in any point of Law, or order of Justice. But among other lesser Innovations, this chiefly was urged, The Abolition of Episcopall, and the Establishment of Presbyterian Government.

All other things at any time propounded were either impertinent as to any ground of a War, or easily granted by Me, and onely to make up a number, or else they were merely consequentiall, and accessary, after the War was by them unjustly began.

I cannot hinder other mens thoughts, whom the noise and shew of piety, and heat for Reformation and Religion, might easily so fill with prejudice, that all equality and clearness of judgement might be obstructed. But this was, and is, as to my best observation, the true state of affaires betweene us, when they first raised an Army, with this designe, either to stop My mouth, or to force My consent: and in this truth, as to My conscience, (who was (God knowes) as far from meditating a War, as I was in the eye of the world from having any preparation for one) I find that comfort, that in the midst of all the unfortunate successes of this War, on My side, I doe not think My Innocencie any whit prejudiced or darkened; Nor am I without that Integrity, and Peace before God, as with humble confidence to addresse My Prayer to Him.

For Thou, O Lord, seest clearly through all the cloudings of humane affaires; Thou judgest without prejudice: Thy Omniscience eternally guides thy unerrable Judgement.

O my God, the proud are risen against me, and the assemblies of violent men have sought after my soule, and have not set Thee before their eyes.

Consider My enemies, O Lord, for they are many, and they hate me with deadly hatred, without a cause.

For

For Thou knowest, I had no passion, desire, or preparation to embroyle My Kingdomes in a Civill Warre; whereto I had least temptation, as knowing I must adventure more then any, and could gaine least of any by it.

Thou, O Lord, art my witnesse how oft I have deplored, and studied to divert the necessity thereof, wherein I cannot well be thought so prodigally thirsty of my Subjects blood, as to venture my own Life, which I have been oft compelled to doe in this unhappy Warre; and which were better spent to save then to destroy my People.

O Lord; I need much of thy grace, with patience to bear the many afflictions thou hast suffered some men to bring upon me; but much more to bear the unjust reproaches of those, who are content that I suffer most by Warre, will need perswade the world that I have raised first, and given just cause to raise it.

The confidence of some mens false tongues is such, that they would make me almost suspect my own innocency: Yea, I could be content (at least by my silence) to take upon me so great a guilt before men, If by that I might allay the malice of my Enemies, and redeme my People from this miserable Warre; since thou O Lord knowest my Innocency in this thing.

Thou wilt finde out bloody and deceitfull men, many of whom have not lived out half their daies, in which they promised themselves the enjoyment

joyment of the fruits of their violent and wicked
Counsell.

Save, O Lord, thy servant, as thou hast;
and in thy due time scatter the people that delight
in Warre.

Arise O Lord, lift up thy self, because of the
rage of mine Enemies, which encreaseth more
and more. Behold them that have conceived mis-
chief, travelled with iniquity, and brought forth
fallhood.

Thou knowest the chief designe of this Warre
is, either to destroy My Person, or force My Judg-
ment, and to make me reuege my Conscience and
thy Truth.

I am driven to crosse Davids choise; and de-
sire rather to fall into the hands of men, by de-
spising them, (although their mercy be cruell) then
into thy hands by sinning against My Conscience,
and in that against thee, who art a consuming
fire; Better they destroy me, then thou shouldst
danne me.

Be thou over the defence of My self, who wilt
save the upright in heart.

If nothing but My blood will satisfie My Ene-
mies, or quench the flames of My Kingdomes, or
thy temporall Justice, I am content, if it be thy
will, that it be shed by Mine owne Subjects
hands.

But ō let the blood of Me, though their King,
yet a sinner, be dashed with the blood of My Inna-

cent and peace-making Redeemer, for in that thy Justice, will find not only a temporary expiation, but an eternall plenary satisfaction; both for my sins, and the sins of my People; whom I beseech thee still owne for thine; and when thy wrath is appeased by my Death, O Remember thy great mercies toward them, and forgive them, O my Father, for they know not what they doe.

10. *Upon their seizing the Kings
Magazines, Forts, Navy, and
Militia.*

HOW untruly I am Charged with the first raising of an Army, and beginning this Civill Warre, the eyes that only pittie me, and the Loyall hearts that durst only pray for me, at first, might witnesse, which yet appear not so many on my side, as there were men in Arms listed against me; my unpreparednesse for a War may well dishearten those that would help me; while it argues (truly) my unwillingness to fight, yet it testifies for me, that I am set on the defensive part, having so little hopes or power to offend others, that I have none to defend my self, or to preserve what is mine own from their preemption.

No man can doubt but they prevented Me in their purposes, as well as their injuries, who are so much beforehand in their preparations against Me, and surprisalls of My strength: Such as are not for Them, yet dare not be for Me; so over-aw'd is their Loyalty by the others numbers and terrours. I believe My Innocency, and unpreparednesse to assert My Rights and Honour, makes Me the more guilty in their esteeme; who would not so easily have declared a War against Me, if I had first assaulted them.

They knew My chiefeft Armes left Me, were those only, which the Ancient Christians were wont to use against their Persecutors, Prayers and Teares. These may serve a good mans turne, if not to Conquer as a Souldier, yet to Suffer as a Martyr.

Their preventing of Me, and surprizing My Castles, Forts, Armes, and Navy, with the Militia, is so farre best for me, That it may drive me from putting any trust in the arme of flesh, and wholly to cast my self into the protection of the living God, who can save by few, or none, as well as by many.

He that made the greedy Ravens to be *Elias* Caterers, and bring him food, may also make their surprisall of outward force and defence, an opportunity to shew me the speciall support of his power and protection.

I thank God I reckon not now the want of the *Militer* so much in reference to My own protection as My Peoples.

Their many and sore Oppressions grieve Me, I am above My owne; what I want in the hands of Force and Power, I have in the wings of Faith and Prayer.

But this is the strange method these men will needs take to resolve their riddle of making Me a glorious King, by taking away my Kingly power: Thus I shall become a support to My Friends, and a Terrour to My Enemies by being unable to succour the one, or suppress the other.

For thus have they designed, and proposed to Me, the new modelling of Sovereignty and Kingship; as without any reality of power, to without any necessity of subjection and obedience: That the Majesty of the Kings of *England* might hereafter hang like *Mahomet's* Tomb, by a magnetique Charme, between the Power and Priviledges of the two Houses, in an a very imagination of Regality.

But, I believe, the surfeit of too much Power, which some men have greedily seized on, and now seek wholly to devour, will ere long make the Common-wealth sick both of it and them, since they cannot well digest it; Sovereign Power in Subjects seldome agreeing with the stomachs of fellow Subjects.

Yet I have even in this point of the constant *Militia* fought, by satisfying their feares, and importunities, both to secure My Friends, and overcome Mine Enemies, to gaine the peace of all, by depriving My selfe of a sole power to help, or hurt any: yeilding the *Militia* (which is My undoubted Right no lesse than the Crown) to be disposed of, as the two Houses shall think fit, during My time.

So willing am I to bury all Jealousies, in them, of Me, and to live above all Jealousies of them, as to My selfe; I desire not to be safer than I wish them and My People; if I had the sole actuall disposing of the *Militia*, I could not protect My People, further than they protected Me, and themselves: so that the use of the *Militia* is mutuall. I would but defend My self so far, as to be able to defend My good Subjects from those mens violence and fraud, who conscious to their owne evill merits and designs, will needs perswade the world, that none but Wolves are fit to be trusted with the custody of the Shepherd and his Flock. Miserable experience hath taught My Subjects, since Power hath been wrested from Me, and imployed against Me & Them, that neither can be safe, if both be not in such a way as the Law hath entrusted the publique safety and welfare.

Yet even this Concession of Mine as to the

exercise of the *Milnia*, so vast and large, is not satisfactory to some men; which seem to be Enemies not to Me onely, but to all Monarchy; and are resolved to transmit to posterity such Jealousies of the Crowne, as they should never permit it to enjoy its just and necessary Rights, in point of Power; to which (at last) all Law is resolved, while thereby it is best protected.

But here Honour and Justice, due to My Successors, forbid Me to yeild to such a total alienation of that power from them, which civility & duty (no lesse then justice & honour) should have forbid them to have asked of Me.

For, although I can be content to Eclipse My owne beames, to satisfie their feares, who think they must needs be scorched or blinded, if I should shine in the full lustre of Kingly Power, wherewith God and the Lawes have invested Me; yet I will never consent to put out the Sun of Sovereignty to all Posterity, and succeeding Kings; whose just recovery of their Rights, from unjust usurpations and extortions, shall never be prejudiced or obstructed by any Act of Mine; which indeed would not be more injurious to succeeding Kings, than to My Subjects; whom I desire to leave in a condition not wholly desperate for the future; so as by a Law to be ever subjected to those many factious distractions, which

which must needs follow the many-headed *Hydra* of Government: which, as it makes a shew to the People to have more eyes to foresee, so they will find it hath more mouthes too, which must be satisfied: and (at best) it hath rather a monstrosity, than any thing of perfection, beyond that of right Monarchy; where counsell may be in many as the senses, but the Supreme Power can be but in One as the Head.

Happily, when men have tried the horrors and malignant influence which will certainly follow My enforced darknesse and Eclypse; (occasioned by the interposition and shadow of that body, which as the Moon receiveth its chiefest light from Me) they will at length more esteem and welcome the restored glory and blessing of the Suns light.

And, if at present I may seem by My receding so much from the use of My Right in the Power of the *Militia*, to come short of the discharge of that trust, to which I am sworn for My Peoples protection, I conceive those men are guilty of the enforced perjury, (if so it may seem) who compell Me to take this new and strange way of discharging My trust, by seeming to desert it; of protecting My Subjects, by exposing My self to danger or dishonour, for their safety and quiet.

Which, in the conflicts of Civill Warre and

advantages of Power, cannot be effected but by some side yielding; to which the greatest love of the publique Peace, and the firmest assurance of Gods protection (arising from a good conscience) doth more invite Me, than can be expected from other mens fears, which arising from the injustice of their Actions (though never so successfull) yet dare not adventure their Authours upon any other way of safety then that of the Sword and *Militia*, which yet are but weak defences against the strokes of divine vengeance, which will overtake; or of mens owne Consciences, which alwaies attend injurious perpetrations.

For My self, I doe not think that I can want any thing which providentiall necessity is pleased to take from Me, in order to My Peoples tranquillity and Gods glory, whose protection is sufficient for Me; and he is able, by his being with Me, abundantly to compensate to Me, as he did to *Job*, what ever Honour, power, or liberty the Caldeans, the Sabeans, or the Devill himself can deprive Me of.

Although they take from Me all defence of Armes and *Militia*; all refuge by Land, of Forts, and Castles; all flight by Sea in My Ships, and Navie; yea, though they study to rob Me of the Hearts of My Subjects; the greatest Treasure and best ammunition of a King, yet cannot they deprive Me of My own
innocency,

innocency, or Gods mercy, nor obstruct My way to Heaven.

Therefore, O my God, as thee I strive for help, if thou wilt be on my side, I shall have more with me than can be against me.

There is none in Heaven, or in Earth, that I desire in comparison of thee: In the losse of all, be thou more than all to me: Make hast to succour me, thou that never failest them, that put their trust in thee.

Thou seest I have no power to oppose them that come against me, who are encouraged to fight under the pretence of fighting for me: But my eyes are toward thee.

Thou needest no help, nor shall I, if I may have thee: If not to conquer, yet at least to suffer.

If thou delightest not in my safety, and prosperity, behold here I am, willing to be reduced to what thou wilt have me; whose Judgments oft begin with thy owne Children.

I am content to be nothing, that thou mayst be all.

Thou hast taught me, That no King can be saved by the multitude of an Host; but yet thou wilt save me by the multitude of thy mercies, who art the Lord of Hosts, and the Father of mercies.

Help me, O Lord, who am sore distressed on every side; yet be thou on my side, and I shall

not feare what man can doe unto Me. I will
give thy justice the glory of my distresse.

O let thy mercy have the glory of my delive-
rance from them that persecute my soule!

By my sinnes have I fought against thee, and
robbed thee of thy glory, who art thy subject; and
justly mayst thou, by my owne Subjects, strip me
of my strength, and eclipse my glory.

But shew thy self, o my hope, and onely refuge!
Let not mine Enemies say, There is no help for
him in his God.

Hold up my goings in thy paths, that my foot-
steps slip not.

Keep me as the apple of thine eye, hide me un-
der the shadow of thy wings.

Shew thy marvellous loving kindnesse, o thou
that savest by thy right hand them that put their
trust in thee, from those that rise up against them.

From the wicked that oppresse me, from my
deadly Enemies that compass me about.

Shew me the path of life: In thy presence is
fulnesse of joy, at thy right hand there are plea-
sures for evermore.

11. *Upon the 19. Propositions first
sent to the KING; and more
afterwards.*

ALthough there be many things, they demand, yet if these be all, I am glad to see at what price they set My owne safety, and My Peoples peace; which I cannot think I buy at too deare a rate save onely the parting with My Conscience & Honour. If nothing else will satisfie, I must chuse rather to be as miserable, and inglorious, as My Enemies can make or wish Me.

Some things here propounded to me have been offered by me; Others are easily granted; The rest (I think) ought not to be obtruded upon me, with the point of the Sword; nor urged with the injuries of a Warre; when I have already declared that I cannot yeild to them, without violating my Conscience: 'tis strange, there can be no method of peace, but by making war upon my soul.

Here are many things required of me, but I see nothing offer'd to me, by the way of gratefull exchange of Honour; or any requitall for those favours, I have, or can yet grant them.

This Honour they doe me, to put me
on

on the giving part, which is more princely and divine. They cannot ask more than I can give, may I but reserve to My self the incommunicable Jewell of my Conscience; and not be forced to part with that, whose losse nothing can repaire or requite.

Some things (which they are pleased to propound) seem unreasonable to Me; and while I have any mastery of My Reason, how can I think I can consent to them? who know they are such as are inconsistent with being a King, or a good Christian. My yeelding so much (as I have already) makes some men confident I will deny nothing.

The love I have of My Peoples peace, hath indeed great influence upon me; but the love of Truth, and inward peace, hath more.

Should I grant some things they require, I should not so much weaken My outward state of a King; as wound that inward quiet of My Conscience, which ought to be, is, and ever shall be (by Gods grace) dearer to Me than My Kingdomes.

Some things which a King might approve, yet in Honour and Policy are at some time to be denied, to some men, lest he should seem not to dare to deny any thing; and give too much encouragement to unreasonable Demands, or importunities.

But to bind My self to a generall and impli-

one consent, to what ever they shall desire, or propound, (for such is one of their Propositions) were such a latitude of blind obedience, as never was expected from any Free-man, nor fit to be required of any man, much less of a King, by His own Subjects; any of whom he may possibly exceed as much in wisdom, as he doth in place and power.

This were as if *Sampson* should have consented, not only to bind his own hands, and cut off his haire, but to put out his own eyes, that the *Philistines* might with the more safety mock, and abuse him; which they chose rather to doe, then quite to destroy him, when he was become for a time an object, and fit occasion for their sport and scorn.

Certainly, to exclude all power of dissent, seems an arrogancy, least of all becoming those who pretend to make their addresses in an humble and loyall way of petitioning; who, by that, sufficiently confesse their own inferiority; which obligeth them to rest, if not satisfied, yet quieted with such an answer as the will and reason of their Superiour thinks fit to give; who is acknowledged to have a freedom and power of Reason, to Consent, or Dissent; else it were very foolish and absurd to ask, what another having not liberty to deny, neither hath power to grant.

But if this be My Right belonging to Me,
in

In Reason, as a Man, and in Honour as a Sovereign King, (as undoubtedly it doth) how can it be other then extreame injury to confine my Reason to a necessity of granting all they have a mind to ask, whose minds may be as differing from mine both in Reason & Honour, as their aims may be, and their qualities are; which last God & the Laws have sufficiently distinguished, making me their Sovereign, and them my Subjects: whose Propositions may soone prove violent oppositions, if once they gain to be necessary impositions upon the Regall Authority. Since no man seeks to limit and confine his King, in Reason, who hath not a secret aime to share with him, or usurp upon him in Power and Dominion.

But they would have me trust to their moderation, & abandon mine own discretion: that so I might verifie what representations some have made of me to the world, that I am fitter to be their Pupill then their Prince. Truly I am not so confident of my own sufficiency, as not willingly to admit the Counsell of others: But yet I am not so diffident of my selfe, as bravishly to submit to any mens dictates, and at once to betray the Sovereignty of Reason in my Soul, and the Majesty of my own Crown to any of my Subjects.

Least of all have I any ground of credulity, to induce me fully to submit to all the desires

of these men, who will not admit, or doe refuse, and neglect to vindicate the freedome of their own and others, Sitting and Voting in Parliament.

Besides, all men that know them, know this, how young States-men (the most part) of these Propounders are; so that, till experience of one seven years hath shewed me, how well they can Govern themselves, and so much power as is wrested from me, I should be very foolish indeed, and unfaithfull in my Trust, to put the reins of both Reason and Government, wholly out of my own, into their hands, whose driving is already too much like *Jehues*; and whose forwardnesse to ascend the throne of Supremacy portends more of *Phaeton* then of *Phebus*; God divert the Omen if it be his will.

They may remember, that at best they sit in Parliament, as my Subjects, not my Superiours; called to be my Counsellours, not Dictatours: Their Summons extends to recommend their advice, not to command my Duty.

When I first heard of Propositions to be sent Me, I expected either some good Lawes, which had been antiquated by the course of time, or overlayd by the corruption of manners, had been desired to a restauration of their vigour and due execution; or some evill customes preter-

pretorlegall, and abuses personall had been to be removed; or some injuries done by My selfe, and others, to the common-weale, were to be repaired; or some equable offermentes were to be tendered to Me, wherein the advantages of My Crowne, being considered by them, might fairly induce Me to condescend, to what tended to My Subjects good, without any great diminution of My selfe; whom Nature, Law, Reason, and Religion, bind Me (in the first place) to preserve: without which, 'tis impossible to preserve My People according to My Place.

Or (at least) I looked for such moderate desires of due Reformation of what was (indeed) amiss in Church and State, as might still preserve the foundation and essentials of Government in both; not shake and quite overthrow either of them, without any regard of the Lawes, in force, the wisdom and piety of former Parliaments, the ancient and universal practise of Christian Churches; the Rights and Priviledges of particular men. Nor yet any thing offered in lieu, or in the roome of what must be destroyed, which might at once reach the good end of the others Institution, and also supply its pretended defects, reforme its abuses, and satisfie sober and wise men, not with soft and specious words, pretending zeale and speciall piety but

But with pregnant and solid reasons both divine and humane, which might justify the abruptness and necessity of such vast alterations.

But in all their Propositions I can observe little of these kinds, or to these ends; Nothing of any Lawes dis-joynted, which are to be restored; of any right invaded; of any justice to be un-obstructed; of any compensations to be made; of any impartiall reformation to be granted; to all, or any of which, Reason, Religion, true Policy, or any other humane motives, might induce me.

But, as to the main matters propounded by them at any time, in which is either great novelty, or difficulty, I perceive that what were formerly look'd upon as Factions in the State; and Schismes in the Church, and so, punishable by the Lawes, have now the confidence, by vulgar clamours, and assistance (chiefly) to demand not only Toleration of themselves, in their vanity, novelty, and confusion; but also Abolition of the Lawes against them; and a total extirpation of that Government, whose Rights they have a mind to invade.

This, as to the maine; other Propositions are (for the most part) but as waste paper, in those which are wrapped up, to present them somewhat more handsomely.

Nor doe I so much wonder at the variety,
G and

and horrible novelty of some Propositions, (there being nothing so monstrous, which some fancies are not prone to long for.)

This casts me into, not an admiration, but an extasie, how such things should have the fortune to be propounded in the name of the two Houses of the Parliament of *England*: among whom, I am very confident, there was not a fourth part of the Members of either House, whose judgments free, single, and apart did approve or desire such destructive changes in the Government of the Church.

I am perswaded there remains in farre the Major part of both Houses, (if free, and full) so much Learning, Reason, Religion, and just moderation, as to know how to sever between the use and the abuse of things; the institution, and the corruption, the Government and the Mis-government, the Primitive Patterns, and the aberrations or blottings of after Copies.

Sure they could not all, upon so little, or no Reason (as yet produced to the contrary) so soon renounce all regard to the Laws in force, to antiquity, to the piety of their reforming Progenitors, to the prosperity of former times in this Church and State, under the present Government of the Church.

Yet, by a strange fatality, these men suffer, either by their absence, or silence, or negligence,

gate, of supine credulity (believing that all is gold, which is gilded with shewes of Zeale and Reformation) their private dissenting in Judgement to be drawne into the common sewer or streame of the present vogue and humour; which hath its chief rise and abatement from those popular clamours and Tumults, which served to give life and strength to the infinite activity of those men, who studied with all diligence, and policy, to improve to their Innovating designs, the present distractions.

Such Armies of Propositions having so little, in My Judgment, of Reason, Justice, and Religion on their side, as they had Tumult and Faction for their rise, must not go alone, but ever be backt and seconded, with Armies of Souldiers: Though the second should prevaile against My Person, yet the first shall never overcome Me, further than I see cause, for, I look not at their number and power so much, as I weigh their Reason and Justice.

Had the two Houses first sued out their liberty, and once effectually redeemed themselves from the Wardship of the Tumults, (which can be no other than the Hounds that attend the cry, and hollow of those Men, who hunt after Faction and private Designs, to the ruine of Church and State.)

Did My judgment tell Me, that the Propositions

fitious sent to Me were the Results of the Major part of their Votes, who exercise their freedom, as well as they have a right to sit in Parliament; I should then suspect My own judgment, for not speedily and fully concurring with every one of them.

For, I have charity enough to think, there are wise men among them: and humility to think, that, as in some things I may want; 'tis fit I should use their advise; which is the end for which I called them to a Parliament. But yet I cannot allow their wisdom such a compleatnesse and inerrability as to exclude My self; since none of them hath that part to Act, that Trust to discharge, nor that Estate and Honour to preserve as My self; without whose Reason concurrent with theirs (as the Suns influence is necessary in Nallatures productions) they cannot beget, or bring forth any one compleat and authoritative Act of publick wisdom, which makes the Lawes.

But the unreasonableness of some Propositions is not more evident to Me, than this is. That they are not the joynt and free desires of those in their Major number, who are of right to sit and Vote in Parliament.

For, many of them favour very strongly that old leaven of Innovations, masked under the name of Reformation; which, in My two last famous Predecessours dayes, heaved at

and sometime threatned both Prince and Parliaments: But, I am sure was never wont so far to infect the whole masse of the Nobility and Gentry of this Kingdome; however it dispersed among the Vulgar: Nor was it likely so suddenly to taint the Major part of both Houses, as that they should unanimously desire, and affect so enormous and dangerous innovations in Church and State, contrary to their former education, practice, and judgement.

Not that I am ignorant, how the choice of many Members was carried by much faction in the Countries; some thirsting after nothing more, than a passionate revenge of what ever displeasure they had conceived against me, my Court, or the Clergy.

But all Reason bids me impute these sudden and vast desires of change to those few, who armed themselves with the many-headed, and many-handed Tumults.

No lesse doth Reason, Honour, and Sa^cety both of Church and State command me, to chew such morsels, before I let them down; If the straitnesse of my Conscience will not give me leave to swallow down such Camels, as others do of Sacriledge, and injustice both to God and man, they have no more cause to quarrell with me, than for this, that my throat is not so wide as theirs. Yet, by Gods help, I

am resolved, That nothing of passion, or pre-
 vishnesse, or list to contradict, or vanity to show
 my negative power, shall have any byas upon
 my judgment, to make me gratifie my will, by
 denying any thing, which my Reason and
 Conscience commands me not.

Nor on the other side, will I consent to more
 than Reason, Justice, Honour, and Religion
 perswade me, to be for Gods glory, the Chur-
 ches good, my Peoples welfare, and my own
 peace.

I will study to satisfie my Parliament, and
 my People; but I will never, for fear, or flattery,
 gratifie any Faction, how potent soever,
 for this were to nourish the disease, and op-
 presse the body.

Although many mens loyalty and prudence
 are terrified from giving me that free, and
 faithfull counsell, which they are able and
 willing to impart, and I may want, yet none
 can hinder me from craving the counsel of that
 mighty Counsellour, who can both suggest
 what is best, and incline my heart stedfastly to
 follow it.

O thou first and eternall Reason, whose wisdom
 is fortified with omnipotency, furnish thy Ser-
 vant, first, with cleare discoveries of Truth,
 Reason, and Justice, in My Understanding;
 then for confirme My will and resolution to adhere

to them, that no terrors, injuries, or oppressions of my Enemies may ever enforce me against those rules, which thou by them hast planted in My Conscience.

Thou never madest me a King, that I should be lesse than a Man; and not dare to say, Yea, or Nay, as I see cause; which freedom is not denied to the meanest creature, that hath the use of Reason, and liberty of speech.

Shall that be blameable in Me, which is commendable veracity and constancy in others?

Thou seest, O Lord, with what partiality, and injustice, they deny that freedom to *Motheir KING*, which Thou hast given to all Men; and which *Themselves* pertinaciously challenge to themselves; while they are so tender of the least breach of their priviledges.

To Thee I make my supplication, who canst guide us by an unerring rule, through the perplexed Labyrinths of our owne thoughts, and other mens proposalls; which, I have some cause to suspect, are purposely cast as snares, that by My granting or denying them, I might be more entangled in those difficulties, wherewith they lie in wait to afflict Me.

O Lord, make thy way plaine before me.

Let not my own sinfull passions cloud, or divert thy sacred suggestions.

Let thy glory be my end, thy word my rule, and then thy will be done.

I cannot please all, I care not to please some men; If I may be happy to please thee, I need not fear whom I displease.

Thou that makest the wisdom of the world foolishnesse, and takest in their owne devices, such as are wise in their own conceits, make Me wise by thy truth, for thy Honour, my Kingdoms generall good, and my own soules salvation; and I shall not much regard the worlds opinion, or diminution of me.

The lesse wisdom they are willing to impute to me, the more they shall be convinced of thy wisdom directing me, while I deny nothing fit to be granted, out of crosnesse, or humour; nor grant any thing which is to be denyed, out of any fear, or flattery of men.

Suffer me not to be guilty, or unhappy, by willing or inconsiderate advancing any mens designs, which are injurious to the publique good, while I confirme them by my consent.

Nor let me be any occasion to hinder or defraud the publique of what is best, by any morose or pervers d'ssentings.

Make me so humbly charitable, as to follow their advise, when it appeares to be for the publique good, of whose affections to me, I have yet but few evidences to assure Me.

Thou canst as well blesse honest errors, as blast fraudulent counsels.

Since we must give an account of every evil
and

and idle word in private, at thy tribunall; Lord
make me carefull of those solemn Declarations
of my minde which are like to have the greatest
influence upon the Publique, either for wee, or
weale.

The lesse others consider what they aske, make
me the more solicitous what I answer.

Though Mine own, and My Peoples pressures
are grievous, and peace would be very pleasing;
yet, Lord, neuer suffer Me to avoid the one, or
purchase the other, with the least expense or waste
of My Conscience; whereof thou, O Lord, onely
art deservedly more Master then My self.

12. Upon the Rebellion, and troubles in Ireland.

THe Commotions in Ireland were so
sudden, and so violent, that it was
hard at first either to discern the rise,
or apply a remedy to that precipitant Re-
bellion.

Indeed, that sea of bloud, which hath there
been cruelly and barbarously shed, is enough
to drown any man in eternall both infamy and
misery, whom God shall find the malicious
Author or Instigator of its effusion.

It fell out, as a most unhappy advantage to
some mens malice against me, that, when they
had

had impudence enough to lay any thing to my charge, this bloody opportunity should be offered them, with which I must be affected. Although there was nothing which could be more abhorred by me, being so full of sin against God, disloyalty to my selfe, and destructive to my Subjects.

Some men took it very ill not to be believed, when they affirmed, that what the *Irish* Rebels did, was done with my privity (at least) if not by my Commission: But these knew too well, that it is no newes for some of my Subjects to fight, not onely without my Commission, but against my Command, and Person too; yet all the while to pretend, they fight by my Authority, and for my Safety.

I would to God the *Irish* had nothing to alledge for their imitation against those, whose blame must needs be the greater, by how much Protestant Principles are more against all Rebellion against Princes, than those of Papists. Nor will the goodnesse of mens intentions excuse the scandall, and contagion of their Examples.

But, who ever faile of their Duty toward me, I must bear the blame; this Honour my Enemies have always done me, to think moderate injuries not proportionate to me, nor competent trialls, either of my patience under them, or my pardon of them.

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Therefore, with exquisite malice, they have mixed the gall and vinegar of falſity and contempt, with the cup of my Affliction; Charging me not only with untruths, but ſuch, as wherein I have the greateſt ſhare of loſſe and diſhonour by what is committed; whereby (in all Policy, Reaſon, and Religion, having leaſt cauſe to give, the leaſt conſent, and moſt grounds of utter deſertation) I might be represented by them to the world the more inhumane and barbarous: Like ſome Cyclopick monſter, whom nothing will ſerve to eat and drink, but the fleſh and bloud of my own Subjects; in whoſe common welfare my intereſt lies, as much as ſome mens doth in their perturbations; who think they cannot doe well but in evill times, nor ſo cunningly as in laying the odium of thoſe ſad events on others, where with themſelves are moſt pleaſed, and whereof they have been not the leaſt occaſion.

And certainly, tis thought by many wiſe men, that the propoſterous rigour, and unreaſonable ſevericy, which ſome men carried before them in *England*, was not the leaſt incentive, that kindled, and blew up into thoſe horrid flames, the ſparks of diſcontent, which wanted not pre-diſpoſed ſewell for Rebellion in *Ireland*, where, deſpaire being added to their former diſcontents, and the fears of utter extirpation

tirpation to their wonted oppressions, it was easie to provoke to an open Rebellion, a people prone enough, to break out to all exorbitant violence, both by some Principles of their Religion, and the naturall desires of liberty, both to exempt themselves from their present restraints, and to prevent those after rigours, wherewith they saw themselves apparently threatned, by the covetous zeal, and uncharitable fury of some men, who think it a great Argument of the truth of their Religion, to endure no other but their own.

God knowes, as I can with Truth wash my hands in Innocency, as to any guilt in that Rebellion; so I might wash them in my Teares, as to the sad apprehensions I had, to see it spread so farre, and make such waste. And this in a time, when distractions, and jealousies here in *England*, made most men rather intent to their own safety, or, designs they were driving, then to the relief of those, who were every day inhumanely butchered in *Ireland*: Whole teares and bloud might, if nothing else, have quenched, or at least, for a time, repressed and smothered those sparks of Civill dissentions, and Jealousies, which in *England* some men most industriously scattered.

I would to God no man had been lesse affected with *Ireland*s sad estate then my selfe; I offered to goe my self in Person upon that

ex-

expedition; But some men were either afraid I should have any one Kingdome quieted; or loath they were to shoot at any mark here lesse then my self; or that any should have the glory of my destruction but themselves. Had my many offers been accepted, I am confident neither the ruine had been so great, nor the calamity so long, nor the remedy so desperate.

So that, next to the sin of those, who began that Rebellion, theirs must needs be, who either hindred the speedy suppressing of it, by Domestick dissentions, or diverted the Aides, or exasperated the Rebels to the most desperate resolutions and actions, by threatening all extremities, not onely to the known heads, and chief incendiaries, but even to the whole community of that Nation; Resolving to destroy Root and Branch, Men, Women, and Children; without any regard to those usuall pleas for mercy, which Conquerours, not wholly barbarous, are wont to hear from their own breasts, in behalf of those, whose oppressive feares, rather then their malice, engaged them; or whose imbecility for Sex and Age was such, as they could neither lift up a hand against them, nor distinguish between their right hand and their left: Which preposterous, and (I think) un-evangelicall Zeal is too like that of the rebuked Disciples, who

who would go no lower in their revenge, than to call for fire from Heaven upon whole Cities, for the repulse or neglect of a few; or like that of *Jacob's* sons, which the Father both blamed and cursed: chusing rather to use all extremities, which might drive man to desperate obstinacy, than to apply moderate remedies, such as might punish some with exemplary Justice, yet disarm others, with tenders of mercy upon their submission, and our protection of them, from the fury of those, who would soon drown them, if they refused to swim down the popular stream with them.

But some kind of Zeal counts all merciful moderation, luke-warmnesse, and had rather be cruell then counted cold, and is not seldome more greedy to kill the Bear for his skin, than for any harme he hath done. The confiscation of mens estates being more beneficiall, then the charity of saving their lives, or reforming their Errours.

When all proportionable succours of the poor Protestants in *Ireland* (who were daily massacred, and overborne with numbers of now desperate Enemies) were diverted and obstructed here; I was earnestly entreated, and generally advised by the chief of the Protestant party there, to get them some respite and breathing by a cessation, without which they saw no probability (unlesse by miracle) to preserve

save the remnant that had yet escaped: God knowes with how much commiseration and solicitous caution I carried on that businesse, by persons of Honour and Integrity, that so I might neither incourage the Rebels Insolence, nor discourage the Protestants Loyalty and Patience.

Yet when this was effected in the best sort, that the necessity & difficulty of affaires would then permit, I was then to suffer again in my reputation and Honour, because I suffered not the Rebels utterly to devour the remaining handfuls of the Protestants there.

I thought, that, in all reason, the gaining of that respite could not be so much to the Rebels advantages (which some have highly calumniated against me) as it might have been for the Protestants future, as well as present safety. If during the time of that Cessation, some men had had the grace to have laid *Ireland's* sad condition more to heart; and laid aside those violent motions, which were here carried on by those, that had better skill to let bloud than to stanch it.

But in all the misconstructions of my actions, (which are prone to find more credulity in men to what is false and evill, than love or charity to what is true and good) as I have no Judge but God above me, so I can have comfort to appeal to his omniscience, who doth
not

not therefore deny my Innocence, because he is pleased so farre to try my patience, as he did his servant *Job's*.

I have enough to doe to look to My own Conscience, and the faithfull discharge of My Trust as a KING; I have scarce leisure to consider those swarmes of reproaches, which issue out of some mens monthes and hearts, as easily as smoke, or sparks doe out of a Fornace; Much lesse to make such prolix Apologies, as might give those men satisfaction, who, conscious to their owne depth of wickednesse, are loath to believe any man not to be as bad as themselves.

'Tis Kingly to doe well, and heare ill: If I can but act the one, I shall not much regard to beare the other.

I thank God I can heare with patience, as bad as my worst enemies can falsly say. And I hope I shall still doe better than they desire, or deserve I should.

I believe it will at last appear, that they who first began to embroyle my other Kingdoms, are in great part guilty, if not of the first letting out, yet of the not-timely stopping those horrid effusions of blood in *Ireland*.

Which (what ever my Enemies please to say or thinke) I looke upon, as that of my other Kingdomes, exhausted out of my own veins, no man being so much weakned by it, as my selfe,

selfe; And I hope, though mens unsatiabie
cruelties never will, yet the mercy of God
will at length say to his justice, *It is enough* :
and command the Sword of Civill Warres to
sheath it selfe: his mercifull justice intending, I
trust, not our utter confusion, but our cure;
the abatement of our sins, not the desolating
of these Nations.

O my God, let those infinite mercies prevent us
once againe, which I and my Kingdomes have
formerly abused, and can never deserve should
be restored.

Thou seest how much cruelty among Christians
is acted under the colour of Religion; as if we
could not be Christians, unlesse we crucifie one
another. Because we have not more loved thy
Truth, and practised in Charity, thou hast suffe-
red a Spirit of Errour and bitternesse, of mutuall
and mortall hatred to rise among us.

O Lord, forgive wherein we have sinned, and
sanctifie what we have suffered.

Let our repentance be our recovery, as our
great sins have been our ruine.

Let not the miseries I and my Kingdoms have
hitherto suffered seem small to thee: but make
our sins appeare to our consciences, as they are re-
presented in the glasse of thy judgments; for thou
never punishest small failings with so severe
afflictions.

O therefore, according to the multitude of thy great mercies, pardon our sinnes, and remove thy judgments which are very many, and very heavy.

Yet let our sinnes be ever more grievous to us, than thy judgments; and make us more willing to repent, than to be relieved; first, give us the peace of penitent consciences, and then the tranquillity of united Kingdomes.

In the sea of our Saviours blood drawne our sinnes, and through this red sea of our own blood bring us at last to a state of piety, peace and plenty.

As my publique relations to all, make me share in all my Subjects sufferings; so give me such a pious sense of them, as becomes a Christian King, and a loving Father of my People.

Let the scandalous and unjust reproaches cast upon me, be as a breath, more to kindle my compassion: Give me grace to heap charitable words of fire upon their heads to melt them, whose malice or cruell Zeale hath kindled, or hindered the quenching of those flames, which have so much wasted my three Kingdomes.

O rescue and assist those poore Protestants in Ireland, whom thou hast hitherto preserved.

And lead those in the wates of thy saving Truths, whose ignorance or errors have filled them with rebellious and destructive principles, which they act under an opinion, That they do thee good service.

Let the hand of thy justice be against those, who maliciously and desperately have raised, or fomented those cruell and desperate Wars.

Thou that art far from destroying the Innocent with the Guilty, and the Erroneous with the Malicious; Thou that hadst pity on Niniveh for the many Children that were therein, give not over the whole stock of that populous and seduced Nation, to the wrath of those, whose crueltie makes them cruell; nor to their anger, which is too fierce, and therefore justly cursed.

Preserve, if it be thy will, in the midst of the storme of thy severe justice a Posterity, which may praise thee for thy mercy.

And deale with me, not according to mans unjust reproaches, but according to the Innocency of my hands in thy sight.

If I have desired, or delighted in the wofull day of my Kingdomes calamities; if I have not humbly studied, and faithfully endeavoured the preventing and composing of these bloody distractions; then let thy hand be against me, and my Fathers House.

O Lord, thou seest I have Enemies enough of mine; as I need not, so I should not dare thus to imprecate thy curse on me and mine, if my Conscience did not witness my integrity, which thou, O Lord, knowest right well; But I trust not to my own merit, but thy mercies; spare us, O Lord, and be not angry with us for ever.

13. Upon the Calling in of the Scots and their Comming.

THe Scots are a Nation, upon whom I have not onely common ties of Nature, Sovereignty, and Bounty, with My Father of blessed memory; but also speciall and late obligations of favours, having gratified the active Spirits among them so farre, that I seemed to many, to prefer the desires of that Party, before My owne interest and Honour. But, I see, Royall bounty emboldens some men to aske, and act beyond all bounds of modesty and gratitude.

My charity, and Act of Pacification, forbids Me to reflect on former passages; wherein I shall ever be farre from letting any mans ingratitude, or inconstancy, make Me repent what I granted them, for the publique good. I pray God it may so prove.

The comming againe of that Party into England, with an Army, onely to conform this Church to their late New modell, cannot but seem as unreasonable, as they would have thought the same measure offered from hence to themselves.

Other errand I could never understand they had, (besides those common and vulgar flourish

Abolishes for Religion and Liberty) save only to confirm the Presbyterian Copy they had set by making this Church to write after them, though it were in bloudy Characters.

Which designe and end, whether it will justify the use of such violent means; before the divine Justice, I leave to their Consciencences to judge, who have already felt the misery of the means, but not reaped the benefit of the end, either in this Kingdome, or that.

Such knots and crosnesse of grain being objected here, as will hardly suffer that form, which they cry up as the only just reformation; and setting of Government and Discipline in Churches, to go on so smoothly here, as it might do in *Scotland*; and was by them imagined would have done in *England*, when so many of the *English* Clergy, through levity, or discontent, if no worse passion, suddenly quitted their former engagements to Episcopacy, and faced about to their Presbytery.

It cannot but seem either passion, or some self seeking, more then true Zeal, and pious Discretion, for any forraigne State or Church to prescribe such medicines only for others, which themselves have used, rather successfully then commendably; not considering that the same Physick on different constitutions, will have different operations; That

may kill one, which doth but cure another.

Nor do I know any such tough and malignant humours in the constitution of the English Church, which gentler applications then those of an Army, might not easily have removed. Nor is it so proper to hew out religious Re-formations by the Sword, as to polish them by faire and equall disputations among those that are most concerned in the difference, whom not force, but Reason ought to convince.

But their designe now seemed rather to cut off all disputation here, then to procure a faire and equall one: For, it was concluded, that the English Clergy must conforme to the Scots pattern, before ever they could be heard what they could say for themselves, or against the others way.

I could have wished fairer proceedings both for their credits, who urge things with such violence; and for other mens Consciences too, who can receive little satisfaction in the points which are maintained rather by Soldiers fighting in the Field, than Schollars disputing in free and learned Synods.

Sure, in matters of Religion those truths gaine most on mens Judgments and Consciences, which are least urged with secular violence, which weakens Truth with prejudices,

and is unreasonable to be used, till such means of rationall conviction hath beene applied, as, leaving no excuse for ignorance, condemnes mens obstinacy to deserved penalties.

Which no charity will easily suspect of so many learned and pious Church-men in *England*; who, being alwayes bred up, and conformable to the Government of Episcopacy, cannot so soone renounce both their former opinion and practise, onely because that Party of the *Scots* will needs, by force, assist a like Party here, either to drive all Ministers, as sheep into the common fold of Presbytery, or destroy them; at least fleece them, by depriving them of the benefit of their Flocks. If the *Scots* sole Presbytery were proved to be the only institution of Jesus Christ; for all Churches Government, yet I believe it would be hard to prove that Christ had given those *Scots*, or any other of my Subjects, Commission by the Sword to set it up in any of My Kingdomes, without my Consent.

What respect and obedience Christ and his Apostles pay'd to the chief Governours of States, where they lived is very clear in the Gospell; but that he, or they ever commanded to set up such a parity of Presbyters, and in such a way as those *Scots* endeavour, I think is not very disputable.

If Presbytery in such a supremacy be an institution of Christ, sure it differs from all others; and is the first and onely point of Christianity, that was to be planted and watered with so much Christian blood; whose effusions run in a stream so contrary to that of the primitive Planters, both of Christianity and Episcopacy, which was with patient shedding of their own blood, not violent drawing other mens; sure there is too much of Man in it, to have much of Christ, none of whose institutions were carried on, or begun with the temptations of Covetousnesse or Ambition; of both which this is vehemently suspected.

Yet was there never any thing upon the point, which those *Scots* had by Army or Commissioners to move me with, by their many Solemne obtestations, and pious threatenings, but only this; to represent to me the wonderfull necessity of setting up their Presbytery in *England*, to avoid the further miseries of a Warre; which some men chiefly on this designe at first had begun, and now further ingaged themselves to continue.

What hinders that any Sects, Schismes, or Heresies, if they can get but numbers, strength and opportunity, may not, according to this opinion and patterne, set up their wayes by the like methods of violence: all which Presbytery

hery seekes to suppress, and render odious under those names; when wise and learned men think, that nothing hath more marks of Schisme, and Sectarisme, then this Presbyterian way, both as to the Ancient, and still most Universall way of the Church government, and specially as to the particular Lawes and Constitutions of this *English Church*; which are not yet repealed, nor are like to be for me, till I see more Rationall and Religious motives, then Souldiers use to carry in their Knapfacks.

But we must leave the successe of all to God, who hath many wayes (having first taken us off from the folly of our opinions, and fury of our passion) to teach us those rules of true Reason, and peaceable Wisdome, which is from above, tending most to Gods glory, & his Churches good; which I think my self so much the more bound in Conscience to attend, with the most judicious Zeal and care, by how much I esteem the Church above the State, the glory of Christ above mine Own; and the salvation of mens Soules above the preservation of their Bodies and Estates.

Nor may any men, I think, without sinne and presumption, forcibly endeavour to cast the Churches under my care and tuition, into the moulds they have fancied, and fashioned to their designs, till they have first gained my

my consent, and resolved both my own and other mens Consciences by the strength of their Reasons.

Other violent motions, which are neither Manly, Christian, nor Loyall, shall never either shake or settle my Religion; nor any mans else, who knowes what Religion means; and how farre it is removed from all Faction, whose proper engine is force; the arbitrator of beasts, not of reasonable men; much lesse of humble Christians, and loyall Subjects, in matters of Religion.

But men are prone to have such high conceits of themselves, that they care not what cost they lay out upon their opinions, especially those, that have some temptation of gaine, to recompence their losses and hazards.

Yet I was not more scandalized at the Scots Armes comming in against my will, and their forfeiture of so many obligations of duty, and gratitude to me; then I wondred, how those here could so much distrust Gods assistance; who so much pretended Gods cause to the People, as if they had the certainty of some divine Revelation; considering they were more then competently furnished with my Subjects Armes and Ammunition; My Navy by Sea, my Forts, Castles, and Cities by Land.

But

But I find, that men jealous of the Justification of their doings, and designs before God, never think they have humane strength enough to carry their worke on, seem it never so plausible to the People; what cannot be justified in Law or Religion, had need be fortified with Power.

And yet such is the inconstancy that attends all minds engaged in violent motion, that whom some of them one while earnestly invite to come into their assistance, others of them soon after are weary of, and with unseating cast them out: what one Party thought to rivet to a settledness by the strength and influence of the *Scots*, that the other rejects and contemnes; at once, despising the Kirk Government, and discipline of the *Scots*, and frustrating the successe of so chargeable, more then charitable assistance: For, sure the Church of *England* might have purchased, at a farre cheaper rate, the truth and happinesse of Reformed government and discipline (if it had been wanting) though it had entertained the best Divines of Christendome for their advice in a full and free Synod; which I was ever willing to, and desirous of, that matters being impartially settled, might be more satisfactory to all, and more durable.

But much of Gods justice, and mans folly will at length be discovered, through all the filmes

filines and pretensions of Religion, in which Politicians wrap up their designs; In vaine do men hope to build their piety on the ruines of Loyalty. Nor can those confederations or designs be durable, when Subjects make bankrupt of their Allegiance, under pretence of setting up a quicker trade for Religion.

But, as my best Subjects of *Scotland* never deserted Me, so I cannot think that the most are gone so far from Me, in a prodigality of their love and respects toward Me, as to make Me to despaire of their returne; when, besides the bonds of nature and Conscience, which they have to Me, all Reason and true policy will teach them, that their chiefest interest consist in their fidelity to the Crowne, not in their serviceablenesse to any Parry of the People, to a neglect and betraying of My Safety and Honour for their own advantages: However, the lesse cause I have to trust to men, the more I shall apply My self to God.

The Troubles of my Soul are enlarged, O Lord, bring thou me out of My distresse.

Lord direct thy Servant in the wayes of that pious simplicity, which is the best policy.

Deliver Me from the combined strength of those, who have so much of the Serpents subtilty, that they forget the Dawes Innocency.

Though hand joyne in hand, yet let them not pre-

preuaile against My soule, to the betraying of
My Conscience, and Honour.

Thou, O Lord, canst turne the hearts of those
Parties in both Nations, as thou didst the men
of Judah and Israel, to restore David with as
much loyall Zeale, as they did with inconstancy
and eagernesse pursue him.

Preserue the love of thy Truth and upright-
nesse in me, and I shall not despaire of my Sub-
jects affections returning towards me.

Thou canst soone cause the overflowing Seas to
ebbe, and retire back again to the bounds which
thou hast appointed for them.

O my God, I trust in thee: let me not be asha-
med: let not my Enemies triumph over me.

Let them be ashamed who transgresse without a
cause: let them be turned back that persecute my
Soule.

Let integrity and uprightnesse preserue me;
for I wait on thee, O Lord.

Redeeme thy Church, O God, out of all its
Troubles.

But no Authority must be placed for it. For
Bishop, like a young Ioye, think the Father
hath lived long enough, and repent not so
be in the Bishop's Chair & Authority (though
go away with the Heavens) shall
is need to link Episcopacy, and that Bishop-
ry in England, which was lately bowed up
in Scotland by the like artifice of a Covenant.
Although

14. Upon the Covenant.

THE Presbyterian Scots are not to be hired at the ordinary rate of Auxiliaries, nothing will induce them to engage, till those that call them in, have pawned their Souls to them, by a Solemn League and Covenant:

Where many engines of religious and false pretensions are brought chiefly to batter, or rase Episcopacy. This they make the grand evil Spirit, which, with some other Imps purposely added, to make it more odious, and terrible to the Vulgar, must by so solemn a charm and exorcisme be cast out of this Church, after more than a thousand years possession here, from the first plantation of Christianity in this Island, and an universall prescription of time and practise in all other Churches since the Apostles times till this last Century.

But no Antiquity must plead for it. Presbytery, like a young Heyre, thinks the Father hath lived long enough; and impatient not to be in the Bishops Chair & Authority (though ~~Lawyers~~ go away with the Revenues) all art is used to sink Episcopacy, and lanch Presbytery in *England*; which was lately boyed up in *Scotland* by the like artifice of a Covenant.

Although

Although I am unsatisfied with many passages in that Covenant (some referring to My selfe with very dubious and dangerous limitations) yet I chiefly wonder at the designe and drift touching the Discipline & Government of the Church; and such a manner of carrying them on to new waies, by Oaths & Covenants, where it is hard for men to be engaged by no lesse, then swearing for, or against those things, which are of no cleare morall necessity, but very disputable, and controverted among learned and godly men: whereto the application of Oaths can hardly be made and enjoyned with that judgement, and certainty in ones selfe, or that charity and candour to others of different opinion, as I think Religion requires, which never refuses faire and equable deliberations; yea, and dissentings too, in matters onely probable.

The enioyning of Oaths upon People must needs in things doubtfull be dangerous, as in things unlawfull, damnable; and no lesse superfluous, where former religious and legall Engagements bound men sufficiently, to all necessary duties. Nor can I see how they will reconcile such an Innovating Oath and Covenant, with that former Protestation which was so lately taken, to maintein the Religion established in the Church of England: since they count Discipline so great a part of Religion.

But

But ambitious minds never think they have laid snares and gins enough to catch and hold the Vulgar credulity: for by such politique and sectingly-pious stratagems, they think to keep the populary fast to their Parties under the terrour of perjury: Whereas certainly all honest & wise men ever thought themselves sufficiently bound, by former ties of Religion, Allegiance, and Lawes, to God and Man.

Nor can such after-Contracts, devised and imposed by a few Men in a declared Party, without My Consent, and without any like power or precedent from Gods or mans laws, be ever thought by judicious men sufficient either to absolve or slacken those morall & eternall bounds of duty which lie upon all My Subjects consciences both to God and Me.

Yet, as things now stand, good men shall least offend God or Me, by keeping their Covenant in honest and lawfull waies, since I have the charity to think, that the chief end of the Covenant, in such mens intentions, was, to preserve Religion in purity, and the Kingdoms in peace: To other then such ends and meanes they cannot think themselves engaged, nor will those, that have any true touches of Conscience, endeavour to carry on the best designs (much lesse such as are, and will be daily more apparantly factious & ambitious)

by any unlawfull meanes; under that title of the Covenant: unlesse they dare preferre ambiguous, dangerous, and un-authorized novelties, before their knowne and sworne duties; which are indispensable, both to God and My selfe.

I am prone to believe and hope, That many; who took the Covenant, are yet firme to this judgment; That such later Vowes, Oathes, or Leagues, can never blot out those former gravings, and characters, which by just and lawfull Oathes were made upon their Soules.

That which makes such Confederations by way of solemn Leagues and Covenants more to be suspected, is, That they are the common road, used in all factious and powerfull perturbations of State or Church: where formalities of extraordinary zeal and piety are never more studied and elaborate, then, when Politicians most agitate desperate designs against all that is settled, or sacred in Religion, and Laws, which by such seroes are cunningly, yet forcibly, wrested by secret steps, and lesse sensible degrees, from their known rule and wonted practise, to comply with the humours of those men, who ayme to subdue all to their own will and power, under the disguises of Holy Combinations.

Which cords and wythes will hold mens Consciences no longer, then force attends

and twists them : for every man soone growes his owne Pope, and easily absolves himselfe of those ties, which, not the commands of Gods word, or the Lawes of the Land, but onely the subtilty and terroure of a Party casts upon him ; either superfluous and vaine, when they were sufficiently tied before ; or fraudulent and injurious, if by such after-ligaments they find the Imposers really ayming to dissolve, or suspend their former, just, and necessary obligations.

Indeed, such illegall waies seldome, or never, intend the engaging men more to duties, but onely to Parties ; therefore it is not regarded how they keep their Covenants in point of piety pretended, provided they adhere firmly to the Party and Designe intended.

I see the Imposers of it are content to make their Covenant like Manna (not that it came from heaven, as this did) agreeable to every mans palate and relish, who will but swallow it : They admit any mens senses of it, though diverse or contrary ; with any salvoes, cautions, and reservations, so as they crosse not their chiefe Designe which is laid against the Church, and Me.

It is enough if they get but the reputation of a seeming encrease to their Party ; So little do men remember that God is not mocked.

In such latitudes of sense, I believe many
that

that love Me, and the Church well, may have taken the Covenant, who yet are not so fondly and superstitiously taken by it, as now to act clearly against both all piety and loyalty; who first yeilded to it, more to prevent that imminent violence and ruine, which hung over their heads, in case they wholly refused it, than for any value of it, or devotion to it.

Wherein, the latitude of some generall Clauses may (perhaps) serve somewhat to relieve them, as of *Doing and endeavouring what lawfully they may, in their Places and Callings, and according to the Word of God*: for, these (indeed) carry no man beyond those bounds of good Conscience, which are certaine and fixed, either in Gods Lawes, as to the generall; or the Lawes of the State and Kingdome, as to the particular regulation and exercise of mens duties.

I would to God, such, as glory most in the name of *Covenanters*, would keep themselves within those lawfull bounds, to which God hath called them: Surely it were the best way to expiate the rashnesse of taking it: which must needs then appeare, when besides the want of a full and lawfull Authority at first to enjoyne it, it shall actually be carried on beyond and against those ends which were in it specified and pretended. I willingly forgive such mens taking the Covenant, who keep

it within such bounds of Piety, Law, and Loyalty, as can never hurt either the Church, My self, or the Publique Peace: Against which, no mans lawfull Calling can engage him.

As for that Reformation of the Church, which the Covenant pretends, I cannot think it just or comely, that by the partiall advise of a few Divines, (of so soft and servile tempers, as disposed them to so sudden acting and compliance, contrary to their former judgments, profession, and practise) such foule scandals and suspicions should be cast upon the Doctrine and Government of the Church of *England*, as was never done (that I have heard) by any that deserved the name of *Reformed Churches* abroad, nor by any men of learning and candour at home: all whose judgments I cannot but prefer before any mens now factiously engaged.

No man can be more forward than My self to carry on all due Reformations, with mature judgement, and a good Conscience, in what things I shall (after impartiall advise) be, by Gods Word, and right reason, convinced to be amisse, I have offered more than ever the fullest, freest, and wisest Parliaments did desire.

But the sequelle of some mens actions makes it evident, that the main Reformation intended, is the abasing of Episcopacy into Presbytery,

bytery, and the robbing the Church of its Lands and Revenues: For, no men have been more injuriously used, as to their legall Rights than the Bishops and Church-men. These, as the fattest Deer, must be destroyed; the other Rascal-herd of Schismes, Heresies, &c. being lean, may enjoy the benefit of a Toleration: Thus *Naboth's* Vineyard made him the onely Blasphemer of his City, and fit to die. Still I see, while the breath of Religion fills the Sails, Profit is the Compasse, by which Factionous men steer their course in all seditious Commotions.

I thank God, as no man lay more open to the sacrilegious temptation of usurping the Churches Lands, and Revenues, (which issuing chiefly from the Crowne, are held of it, and legally can revert onely to the Crown, with My Consent) so I have alwayes had such a perfect abhorrence of it in My Soule, that I never found the least inclination to such sacrilegious Reformings: yet no man hath a greater desire to have Bishops and all Church-men so reformed, that they may best deserve and use, not onely what the pious munificence of My Predecessours hath given to God and the Church, but all other additions of Christian bounty.

But no necessity shall ever, I hope, drive Me or Mine to invade or sell the Priests Lands,

which both *Pharaoh's* divinity, and *Joseph's* true piety abhorred to doe: So unjust I think it both in the eye of Reason and Religion, to deprive the most sacred employment of all due encouragements; and like that other hard-hearted *Pharaoh*, to withdraw the Straw, and encrease the Task; so pursuing the oppressed Church, as some have done, to the red sea of a Civill Warre, where nothing but a miracle can save either It, or Him, who esteems it His greatest Title to be called, and His chiefest glory to be *The Defender of the Church, both in its true Faith, and its just fruitions, equally abhorring Sacriledge, and Apostacy.*

I had rather live as my Predecessour *Henry 3.* sometime did, on the Churches Almes, then violently to take the bread out of Bishops and Ministers mouths.

The next work will be *Jeroboam's* reformation, consecrating the meanest of the People to be Priests in *Israel*, to serve those Golden Calves who have enriched themselves with the Churches Patrimony and Dowry; which how it thrived both with Prince, Priests, & People, is well enough known: And so it will be here, when from the tuition of Kings and Queenes, which have beene nursing Fathers and Mothers of this Church, it shall be at their allowance, who have already discovered, what hard Fathers, and Stepmothers they will be.

If the poverty of *Scotland* might, yet the plenty of *England*, cannot excuse the envy and rapine of the Churches Rights and Revenues.

I cannot so much as pray God to prevent those sad consequences, which will inevitably follow the parity and poverty of Ministers, both in Church and State; since I think it no lesse than a mocking and tempting of God, to desire him to hinder those mischiefs whose occasions and remedies are in our own power; it being every mans sin not to avoid the one, and not to use the other.

There are wayes enough to repaire the breaches of the State without the ruines of the Church; as I would be a Restorer of the one, so I would not be an Oppressour of the other, under the pretence of Publique Debts: The occasions contracting them were bad enough, but such a discharging of them would be much worse; I pray God neither I, nor Mine, may be accessary to either.

To thee, O Lord, doe I addresse My prayer, beseeching thee to pardon the rashnesse of My Subjects Swearings, and to quicken their sense and observation of those just, morall, and indispensible bonds, which thy Word, and the Lawes of this Kingdome have laid upon their Consciences; From which no pretensions of Picty and Re-

formation are sufficient to absolve them; or to engage them to any contrary practises.

Make them at length seriously to consider, that nothing violent and injurious can be religious.

Thou allowest no mans committing Sacrilege under the Zeale of abhorring Idols.

Suffer not sacrilegious designs to have the countenance of religious ties.

Thou hast taught us by the wisest of Kings, that it is a snare to take things that are bely, and after comes to make enquiry.

Ever keep thy servant from consenting to perjurious and sacrilegious rapines, that I may not have the brand and curse to all posterity of robbing Thee and thy Church; of what thy bounty hath given us; and thy clemency hath accepted from us, wherewith to encourage Learning and Religion.

Though My Treasures are Exhausted, My Revenues Diminished, and My Debts Encreased, yet never suffer Me to be tempted to use such profane Reparations; lest a coal from thine altar set such a fire on My Throne and Conscience as will be hardly quenched.

Let not the Debts and Engagements of the Publique, which some mens folly and prodigality hath contracted, be an occasion to impoverish thy Church.

The State may soon recover, by thy blessing of peace upon us; The Church is never likely, in
times,

times, where the Charity of most men is growne so cold, and their Religion so illeberall.

Continue to those that serve Thee and thy Church all those encouragements, which by the will of the pious Donours, and the justice of the Lawes are due unto them; and give them grace to deserve and use them aright to thy glory, and the relief of the poore; That thy Priests may be clothed with righteousness, and the poore may be satisfied with bread.

Let not holy things be given to Swine; nor the Churches bread to Dogs; rather let them go about the City, grin like a Dog, and grudge that they are not satisfied.

Let those sacred morsels, which some men have already by violence devoured, never digest with them, nor theirs; Let them be as Naboth's Vineyard to Ahab, gall in their mouths, rottenness to their names, a moth to their Families, and a sting to their Consciences.

Break in sunder, O Lord, all violent and sacrilegious Confederations, to doe wickedly and injuriously.

Divide their hearts and tongues who have bandyed together against the Church and State, that the folly of such may be manifest to all men, and proceed no further.

But for favour My righteous dealing, O Lord, shew in the mercies of thee, the most High, I may never miscarry.

15. *Upon the many Jealousies raised, and Scandals cast upon the KING, to stirre up the People against Him.*

IF I had not My own Innocency, and Gods protection, it were hard for Me to stand out against those stratagems and conflicts of malice, which by Falsities seek to oppresse the Truth; and by Jealousies to supply the defect of Recall causes, which might seeme to justifie so unjust Engagements against Me.

And indeed, the worst effects of open Hostility come short of these Designs: For, I can more willingly lose My Crownes, than My Credit; nor are My Kingdoms so dear to Me, as My Reputation and Honour.

Those must have a period with My life; but these may survive to a glorious kind of Immortality, when I am dead & gone: A good name being the embalming of Princes, and a sweet consecrating of them to an Eternity of love and gratitude among Posterity.

Those foul and false aspersions were secret engines at first employed against My peoples love of Me: that undermining their opinion and value of Me, My enemies, and theirs too might

might at once blow up their affections, and barter downe their loyaltie.

Wherein yet, I thanke God, the detriment of My Honour is not so afflictive to Me, as the sin and danger of My peoples soules, whose eyes once blinded with such mists of suspicions, they are soon mis-led into the most desperate precipices of actions : wherein they doe not onely, not consider their sin and danger, but glory in their zealous adventures ; while I am rendred to them so fit to be destroyed, that many are ambitious to merit the name of My Destroyers ; Imagining they then feare God most, when they least honour their King.

I thank God, I never found but My pity was above My anger ; nor have My passions ever so prevailed against Me, as to exclude My most compassionate prayers for them, whom devout errours more than their owne malice have betrayed to a most religious Rebellion.

I had the Charity to interpret, that most part of My Subjects fought against My supposed Errours, not My Person ; and intended to mend Me, not to end Me : And I hope that God, pardoning their Errours, hath so farre accepted and answered their good intentions, that as he hath yet preserved Me, so he hath by these afflictions prepared Me, both to doe him better service, and My people more good, than hitherto I have done.

I doe not more willingly forgive their seductions, which occasioned their loyall injuries, then I am ambitious by all Princely merites to redeem them from their unjust suspicions, and reward them for their good intentions.

I am too conscions to My own Affections toward the generality of My people, to suspect theirs to Me; nor shall the malice of My Enemies ever be able to deprive Me of the comfort, which that confidence gives Me; I shall never gratifie the spightfulnesse of a few with any sinister thoughts of all their Allegiance, whom pious frauds have seduced.

The worst some mens ambition can do, shall never perswade Me, to make so bad interpretations of most of My Subjects actions; who possibly may be Erroneous, but not Hereticall in point of Loyaltie.

The sense of the Injuries done unto My Subjects is as sharp, as those done to My selfe; our welfares being inseparable; in this onely they suffer more then My selfe, that they are animated by some seducers to injure at once both themselves and Me.

For this is not enough to the malice of My Enemies, that I be afflicted; but it must be done by such instruments, that My afflictions grieve Me not more, then this doth, that I am afflicted by those, whose prosperity I earnestly

nestly desire, and whose seduction I heartily deplore.

If they had been My open and forraigne Enemies, I could have borne it; but they must be My own Subjects, who are, next to My Children, dear to Me: And for the restoring of whose tranquillity, I could willingly be the *Jonah*; If I did not evidently fore-see, that by the divided Interests of their and Mine Enemies, as by contrary winds, the storm of their miseries would be rather encreased then allayed.

I had rather prevent My peoples ruine then Rule over them; nor am I so ambitious of that Dominion, which is but My Right, as of their happinesse; if it could expiate or countervail such a way of obtaining it, by the highest injuries of Subjects committed against their Sovereign.

Yet I had rather suffer all the miseries of life, and die many deaths, then shamefully to desert, or dishonourably to betray My own just Rights and Sovereignty; thereby to gratifie the ambition, or justifie the malice of My Enemies; between whose malice, and other mens mistakes, I put as great a difference, as between an ordinary Ague and the Plague; or the Itch of Novelty, and the Leprosie of Disloyaltie.

As Liars need have good Memories, so Malicious

licious Persons need good inventions; that their calumnies may fit every mans fancy; and what their reproaches want of truth, they may make up with number and shew.

My patience (I thank God) will better serve Me to beare, and My charity to forgive, than My leisure to Answer the many false Aspersions which some men have cast upon Me.

Did I not more consider My Subjects Satisfaction, then My owne Vindication, I should never have given the malice of some men that pleasure, as to see Me take notice of, or remember what they say, or object.

I would leave the Authours to be punished by their owne evill manners, and seared Consciences, which will, I believe, in a shorter time then they be aware of, both confute and revenge all those blacke and false Scandalls, which they have cast on Me; And make the world see, there is as little truth in them, as there was little worth in the broaching of them; or Civility (I need not say Loyalty) in the not-suppressing of them; whose credit and reputation, even with the People, shall ere long be quite blasted by the breath of that same furnace of popular obloquy and detraction, which they have studied to heat and inflame to the highest degree of infamy, and wherein they have sought to cast and consume My Name and Honour.

First,

First, nothing gave Me more cause to suspect and search My owne Innocency, then when I observed so many forward to engage against Me, who had made great professions of singular piety; For this gave to vulgar minds so bad a reflection upon Me, and My Cause, as if it had been impossible to adhere to Me, and not withall part from God; to think or speake well of Me, and not to Blaspheme Him; so many were perswaded that these two were utterly inconsistent, to be at once Loyall to Me, and truly Religious toward God.

Not but that I had (I thanke God) many with Me, which were both Learned and Religious (much above that ordinary size, and that vulgar proportion, wherein some men glory so much who were so well satisfied in the cause of My sufferings, that they chose rather to suffer with Me, than forsake Me.

Nor is it strange that so religious Pretensions, as were used against Me, should be to many wel-minded Men a great temptation to oppose Me; Especially, being urged by such popular Preachers, as thinke it no sinne to lie for God, and what they please to call Gods Cause, cursing all that will not curse with them; looking so much at, and crying up the goodnesse of the end propounded, that they consider not the lawfulnessse of the means used,
nor

nor the depth of the mischief, chiefly plotted and intended.

The weakness of these mens judgments must be made up by their clamours and activity.

It was a great part of some mens Religion to scandalize Me and Mine; they thought they could not be true, if they cried not down Mine as false.

I thank God, I have had more triall of his grace, as to the constancie of My Religion in the Protestant Profession of the Church of *England*, both abroad, and at home, than ever they are like to have.

Nor doe I know any exception, I am so liable to, in their opinion, as too great a fixedness in that Religion, whose judicious and solid grounds, both from Scripture, and Antiquity, will not give My Conscience leave to approve or consent to those many dangerous and divided Innovations; which the bold Ignorance of some men would needs obtrude upon Me, and My People.

Contrary to those well tried foundations both of Truth, and Order, which men of far greater Learning, and clearer Zeal, have settled in the Confession and Constitution of this Church in *England*; which many former Parliaments in the most calme, and unpassionate times, have oft confirmed; In which I shall ever, by Gods help, persevere, as believing

lieving it hath most of Primitive Truth and Order.

Nor did My using the assistance of some Papists, which were my Subjects, any way fight against My Religion, as some men would needs interpret it: especially those who least of all men cared whom they imployed, or what they said, or did, so they might prevaile.

'Tis strange that so wise men, as they would be esteemed, should not conceive, That differences of perswasion in matters of Religion may easily fall out, where there is the sameness of duty, Allegiance, and subjection. The first they owe as men, and Christians to God; the second, they owe to Me in Common, as their KING: different professions in point of Religion cannot (any more than in Civill Trades) take away the community of relations either to Parents, or to Princes: And where is there such an *Ogliv* or medley of various Religions in the world again, as those men entertain in their service (who find most fault with me) without any scruple, as to the diversity of their Sects and Opinions?

It was, indeed, a foule and indelible shame, for such as would be counted Protestants, to enforce Me, a declared Protestant, their Lord and King, to a necessary use of Papists, or any other, who did but their duty to help Me to defend My self:

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Nor

Nor did I more than is lawful for any King in such exigents to use the aide of any his Subjects.

I am sorry the Papists should have a greater sense of their Allegiance, than many Protestant Professours; who seem to have learned, and to practise the worst Principles of the worst Papists.

Indeed, it had been a very impertinent and unseasonable scruple in Me, (and very pleasing no doubt to My Enemies) to have been then disputing the points of different beliefs in My Subjects, when I was disputed with by Swords points: and when I needed the help of My Subjects as men, no less then their prayers as Christians.

The noise of My Evill Counsellours was another usefull device for those, who were impatient any mens counsels but their own, should be followed in Church or State; who were so eager in giving Me better counsel, that they would not give Me leave to take it with freedom, as a Man, or honour, as a King, making their counsels more like a drench, that must be poured down, than a draught which might be fairly and leisurely drank, if I liked it.

I will not justifie beyond humane errors and frailties My selfe, or My Counsellours: They might be subject to some miscarriage,

such as were far more repurable by second and better thoughts, than those enormous extravagances, wherewith some men have now been wildred, and almost quite lost both Church and State.

The event of things at last will make it evident to My Subjects, that had I followed the worst Councils, that My worst Counsellours ever had the boldness to offer to Me, or My self any inclination to use; I could not so soon have brought both Church and State to three flourishing Kingdomes, to such a clear of confusions, and Hell of miseries, as some have done; out of which they cannot, will not in the midst of their many great advantages, redeeme either Me or My Subjects.

No men were more willing to complain, than I was to redresse what I saw in Reason was either done or advised amisse; and this I thought I had done, even beyond the expectation of moderate men; who were sorry to see me prone even to injure my self, out of a Zeal to relieve my Subjects.

But other mens insatiable desire of revenge upon Me, My Court, and My Clergy, hath wholly beguiled both Church and State, of the benefite of all My, either Retractions, or Concessions; and, withall, hath deprived all those (now so zealous Persecutors) both of the

comfort and reward of their former pretended persecutions, wherein they so much gloried among the vulgar; and which, indeed, a truly humble Christian will so highly prize, as rather not be relieved, then be revenged, so as to be bereaved of that Crown of Christian Patience, which attends humble and injured sufferers.

Another artifice used to withdraw My peoples affections from Me, to their designs, was, The noise and ostentation of liberty, which men are not more prone to desire, then unapt to bear in the popular sense; which is to do what ever man liketh best.

If the Divine liberty be to will what men should, and to do what they so will, according to Reason, Lawes, and Religion; I envie not My Subjects that Liberty, which is all I desire to enjoy My self; So farre am I from the desire of oppressing theirs: Nor were those Lords and Gentlemen which assisted Me so prodigall of their liberties, as with their Lives and Fortunes to help on the enslaving of themselves and their posterities.

As to Civill Immunities, none but such as desire to drive on their Ambitious and Covetous designs over the ruines of Church and State, Prince, Peeres, and People, will desire greater Freedomes, then the Lawfull; whose bounds good men count their

Ornament and Protection; others their Ma-
nacles and Oppression.

For is it just any man should expect the
reward and benefit of the Law, who despi-
seth its rule and direction; losing justly his
Safety, while he seeks an unreasonable Li-
berty.

Time will best inform My Subjects, that
those are the best Preservers of their true li-
berties, who allow themselves the least licen-
tiousness against, or beyond the Lawes.

They will feel it at last to their cost, that it
is impossible those men should be really tender
of their fellow-subjects liberties, who have the
hardiness to use their King with so severe re-
straints, against all Lawes, both Divine and
humane; under which, yet, I will rather pe-
nise, then complain to those, who want no-
thing to complete their mirth, and triumph;
but such musick.

In point of true conscientious tenderneſſe
pretended with humility and meekneſſe, not
with proud and arrogant activity, which ſeeks
to hatch every egge of different opinion to a
Faction or Schiſme. I have oft declared, how
little I deſire My Lawes and Scepter ſhould
march in Gods Sovereignty, which is the
only King of mens Conſciences; and yet he
hath laid ſuch reſtraints upon men, as com-
mand them to be ſubject for Conſcience ſake;

giving no more liberty to break the Law estab-
lished, further then, with impietie and in-
tience, they are content to suffer the politi-
cies annulled, rather then perturb the publique
Peace.

The truth is, some men thirst after Novel-
ties, others despair to relieve the necessities of
their Fortunes, or satisfy their Ambition, in
peaceable times; (distrusting Gods provi-
dence, as well as their own merits) were the
secret (but principall) impulsives to these po-
pular Commotions, by which Subjects have
been perswaded to expend much of those
plentiful Estates they got, and enjoyed under
My Government, in peaceable times; which
yet must now be blasted with all the odious
reproaches, which impotent malice can in-
vent, and My self exposed to all those con-
temptes which may most diminish the Majesty
of a King, and encrease the ungratefull inso-
lencies of My People.

For Mine Honour, I am well assured, that
as Mine Innocency is cleare before God, in
point of any calumnies they object, so My re-
putation shall like the Sun (after Owles and
Bats have had their freedom in the night and
darker times) rise and recover it self to such
a degree of splendour, as those small clouds
shall be grieved to behold, and unable to bear.
For never were any Prince more glorious,
than

that those whom God hath suffer'd to be tried
in the furnace of afflictions, by their injurious
Subjects.

And who knows but the just and mercifull
God will doe Me good, for some mens hard,
false, and evill speeches against Me; wherein
they spake rather what they wish, than what
they believe, or know.

Nor can I suffer so much in point of Ho-
nour, by those rude & scandalous Pamphlets
(which like fire, in great conflagrations, rise up
and downe to set all places on like flames)
than those men doe, who pretending to so
much piety, are so forgetfull of their duty to
God and Me: By no way ever vindicating
the Majesty of their King against any of
those, who, contrary to the precept of God,
and precedent of Angels, *speake evill of digni-
ties, and bring railing accusations against those,*
who are honoured with the name of Gods.

But 'tis no wonder, if men not fearing God
should not Honour their King.

They will easily contemne such shadowes of
God, who reverence not that Supreme, and
admirable Majesty, in comparison of whom all
the glory of Men & Angels is but obscurity;
yet hath he graven such Characters of divine
Authority, and sacred power upon Kings, as
none may without sin seek to blot them out.
Nor shall their black veiles be able to hide the

shining of My face, while God gives Me a heart frequently & humbly to converse with him, from whom alone are all the irradiations of true glory and majesty.

Thou, O Lord, knowest My reproach, and My dishonour, My Adversaries are all before thee.

My Soule is among Lyons, among them that are set on fire, even the Sons of Men; whose teeth are spears and arrows, their tongue a sharp sword.

Mine Enemies reproach Me all the day long, and those that are mad against Me are sworn together.

O My God, how long shall the sons of men turn my glory into shame? how long shall they love vanity, and seek after lies?

Thou hast heard the reproaches of wicked men on every side. Hold not thy peace, lest My Remedies prevaile against me, and lay mine Honour in the dust.

Thou, O Lord, shalt destroy them that speak lies; the Lord will abhor both the bloud thirsty, and deceiptfull men.

Make my righteousness to appear as the light, and mine innocency to shine forth as the Sun at noone day.

Suffer not my silence to let say mine innocency, nor my displeasure, my patience; That, after my Saviours example, being reviled, I may not revile againe; and, being cursed by them, I may blesse them.

Thou

Thou that wouldst not suffer Shimei's tongue
to go unpunished, when by thy judgments on Da-
vid he might seem to iustifie his disdainfull re-
proaches; give me grace to intercede with thy
mercy for these my Enemies, that the reward of
false and lying tongues, even hot burning coals
of eternall fire, may not be brought upon them.

Let my prayers, and patience, be as water to
coole and quench their tongues, who are already
set on fire with the fire of Hell, and tormented
with those malicious flames.

Let me be happy to refute, and put to silence
their evill speaking by well-doing; and let them
enjoy not the fruit of their lips, but of my prayer
for their repentance, and thy pardon.

Teach me Davids patience and Hezekiah's de-
votion, that I may looke to thy mercy through
their malice, and see thy justice in their sin.

Let Sheba's seditious speeches, Rabshakeh's rail-
ling, & Shimei's cursing, provoke, as my humble
prayer to thee, for thy renewed blessing toward
me.

Though they curse, doe thou blesse, and I shall be
blessed; and make a blessing to my people
as thou the stone, which some Builders refuse,
may become the head stone of the corner, to bring
downe from heaven, and save me, from
the reproach of them that would swallow me up.
Hide me in the secret of thy presence, from the
pride of man; and keep me from the strife of
tongues.

16. Upon the Ordinance against the Common-Prayer-Booke.

IT is no news to have all Innovations introduced in with the name of Reformation in Church and State, by those, who, seeking to gaine reputation with the Vulgar for their extraordinary parts and piety, must needs doe whatever was formerly seeld never so well and wisely.

So hardly can the pride of those that study Noveltyes, allow former times any share or degree of wisdom or godlinesse.

And because matter of prayer and devotion to God justly beares a great part in Religion (being the Soules more immediate converse with the divine Majesty) nothing could be more plausible to the People than to tell them They served God amisse in that point.

Hence our publique Liturgy, or Formes of constant Prayers must be (not amended, in what upon free and publique advice might seeme to sober men inconvenient for matter or manner, to which I should easily consent, but) wholly cashiered & abolished, and, after many popular contempes offered to the Booke, and those that used it according to their Consciences, and the Lawes in force, it must be crucified

established by his Ordinance, the better to please
either those men, who gloried in their exem-
plary piety and sincerity, or others, who,
conscious to their owne formality in the use
of it, thought they fully expiated their sin of
committing it inight, by laying all the blame up-
on it, & a totall rejection of it as a dead letter,
thereby to excuse the deadness of their hearts.

For for the matter contained in the Booke,
sister and learned men have sufficiently vin-
dicated it against the cavils and exceptions of
those, who thought it a part of piety to make
what profane objections they could against it,
especially for Popery & Superstition; whereas,
no doubt, the Liturgy was exactly conformed
to the doctrine of the Church of *England*; and
that by all Reformed Churches is confessed to
be most sound and Orthodox.

In the manner of using Set and prescribed
Prayers, there is no doubt but that wholesome
truths being knowne and fitted to mens un-
derstandings, are soonest received into their
hearts; and are best to excite and carry along
with them judicious and fervent affections.

Nor doe I see any reason why Christians
should be weary of a well composed Liturgy
(and hold this to be) more than of all other
things, wherein the Constantcy abates nothing
of its excellency and usefulness.

(I could never see any Reason, why any Chri-
stian

Christian should abhor, or be forbidden to use the same Formes of prayer, since he prayes to the same God, believes in the same Saviour, professeth the same Truths, reads the same Scriptures, hath the same duties upon him, and feels the same daily wants for the most part, both inward and outward, which are common to the whole Church.

Sure we may as well before-hand know what we pray, as to whom we pray, and in what words, as to what sense, when we desire the same things, what hinders we may not use the same words, to our appetite and digestion you may be good when we use, as we pray for, *our daily bread*. Some men, I heare, are so impatient not to use in all their Devotions their owne invention, and gifts, that they not onely dislike (as too many) but wholly cast away such devotion the *Lords Prayer*, whose great guilt is, that it is the warraunt and originall pattern of all our Liturgies, in the Christian Church. I never thought that the proud insatiable of mens abilities for invention, and the whole affectations of variety, for excellencie, in Publick Prayer, or any sacred Administration, meriting rather brand of sin, than that which they call Goldenesse and Beatitude. Nor are men in those, nor yet in lesser subject to formall and superficiall accomplishments (as to their hearts)

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than

than in the use of constant Formes; where not the words, but mens hearts are too blame. I make no doubt but a man may be very formal in the most extemporary variety; and very frequently devout in the most wonted expressions: Nor is God more a God of variety, than of constancy: Nor are constant Formes of Prayers more likely to flat, and hinder the Spirit of prayer, and devotion, than un-premeditated, and confused variety to distract, and lose it.

Though I am not against a grave, modest, discreet, and humble use of Ministers gifts, even in publique, the better to fit, and excite their owne, and the Peoples affections to the present occasions; yet I know no necessity why private and single abilities should quite juggle out, and deprive the Church of the joynt abilities and concurrent gift of many learned and godly men; such as the Composers of the Service Book were; who may in all reason be thought to have more of gifts and graces enabling them to compose with serious deliberation & concurrent advice, such Forms of prayers, as may best fit the Churches common wants, inform the Hearers understanding, and stirre up thankfulness and fervent application of their spirits, (wherein consists the very life and soul of prayer, and that so much pretended Spirit of prayer) than any private

private man by his solitary abilities can be presumed to have; which, what they are many times (even there, where they make a great noise and shew) the affectations, emptiness, impertinency, rudeness, confusions, flatness, levity, obscurity, vain, and ridiculous repetitions, the senseless, and oft-times blasphemous expressions; all these birthened with a most tedious and intolerable length, do sufficiently convince all men, but those who glory in that Pharisaick way.

Wherein men must be strangely impudent, and flatterers of themselves, not to have an infinite frame of what they so do and say, in things of so sacred a nature, before God and the Church, after so ridiculous, and indeed, profane a manner.

Nor can be expected, but that in duties of frequent performance, as Sacramentall administrations, and the like, which are still the same, Ministers must either come to use their own Formes constantly, which are not like to be sound, or comprehensive of the nature of the duty, as Formes of Publick composition; or else they must every time affect new expressions when the subject is the same; which can hardly be presumed in any mans greatest sufficiencies nor to want (many times) much of that compleatnesse, order and gravity, becoming those duties, which by this means are

overlooked at every celebration to every Minister private infirmities, indispositions, errors, disorders, and defects, both for judgment and expression.

A serious sense of which inconvenience in the Church unavoidably following every mans severall manner of officiating, no doubt, first occasioned the wisdom and piety of the Ancient Churches, to remedy those mischiefs, by the use of constant Lyturgies of Publick compofure.

The want of which I believe this Church will sufficiently feel, when the unhappy fruits of many mens un-governed ignorance, and confident defects, shall be discovered in more errors, schismes, disorders, and uncharitable distractions in Religion, which are already but too many; the more is the pity.

However, if violence must needs bring in, and abett those innovations, (that men may not seem to have nothing to do) which Law, Reason, and Religion forbids, at least to be so obtruded, as wholly to juggle out the publick Lyturgie.

Yet nothing can excuse that most unjust and partiall severity of those men, who either lately had subscribed to, used & maintained the Service-book; or refusing to use it, cryed out of the rigour of Lawes and Bishops, which suffered them not to use the liberty of their Consciences, in not using it.

That

That these men (I say) should so suddenly change the Lyrurgie into a Directory, as if the Spirit needed help for invention; though not for expressions; or as if matter prescribed did not as much stint and obstruct the Spirit, as if it were cloathed in, and confined to, fit words: (So slight and easie is that Legerdemain which will serve to delude the vulgar.)

That further, they should use such severity as not to suffer, without penalty, any to use the Common-Prayer-Book publicly, although their Consciences binde them to it, as a dutie of Piety to GOD, and Obedience to the Lawes.

Thus I see, no men are prone to be greater Tyrants, and more rigorous exacters upon others to conform to their illegall novelties, then such, whose pride was formerly least disposed to the obedience of lawfull Constitutions, and whose licentious humours most pretended Conscientious liberties: which freedom, with much regret, they now allow to Me, and My Chaplains, when they may have leave to serve Me; whose abilities, even in their extemporary way, come not short of the others, but their modesty and learning far exceeds the most of them.

But this matter is of so popular a nature, as some men knew it would not bear learned and sober debates, lest, being convinced by the evi-

dence

dence of Reason, as well as Laws, they should have been driven either to sinne more against their knowledge, by taking away the Liturgy; or to displease some faction of the people by continuing the use of it.

Though I believe they have offended more considerable men, not onely for their numbers and estate, but for their weighty and judicious piety, than those are, whose weaknesse or giddinesse they sought to gratifie by taking it away.

One of the greatest faults some men found with the Common-Prayer-Book, I believe, was this, That it taught them to pray so oft for Me; to which Petitions they had not Loyalty enough to say *Amen*, nor yet Charity enough to forbear Reproaches, and even Cursings of Me in their own formes, instead of praying for Me.

I wish their Repentance may be their only punishment; that seeing the mischiefes which the disuse of publique Liturgies hath already produced, they may restore that credit, use, and reverence to them, which by the ancient Churches were given to Set Formes of sound and wholesome words.

And thou, O Lord, which art the same God, blessed for ever: whose mercies are full of variety, and yet of constancy; Thou deniest us not a

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new and fresh sense of our old and dayly wants :
nor despise renewed affections joyned to constant
expressions.

Let us not want the benefit of thy Churches u-
nited and wel-advised Devotions.

Let the matters of our prayers be agreeable to
thy will, which is alwaies the same; and the ser-
vency of our spirits to the motions of thy holy
Spirit in us.

And then we doubt not, but thy spirituall per-
fections are such, as thou art neither to be pleased
with affected Novelties for matter or manner, nor
offended with the pious constancy of our petitions
in them both.

Whose variety or constancy thou hast nowhere
either forbidden or commanded, but left them to
the piety and prudence of thy Church, that both
may be used, neither despised.

Keep men in that pious moderation of their
judgments in matters of Religion, that their
ignorance may not offend others, nor their opini-
on of their own abilities tempt them to deprive
others of what they may lawfully and devoutly use,
to help their infirmities.

And, since the advantage of Errour consists in
novelty and variety, as Truths in unity and con-
stancy, Suffer not thy Church to be pestered with
errours, and deformed with undecencies in thy
service, under the pretence of variety and novel-
ty. Nor to be deprived of truth, unity, and or-
der.

der, under this fallacy, That constancy is the cause
of formality.

Lord keeps us from formall Hypocrisie in our
own hearts, and then we know that praying to
thee, or praising of thee (with David, and other
holymen) in the same forms cannot hurt us.

Give us wisdom to amend what is amisse with-
in us, and there will be lesse to mend without us.

Evermore defend and deliver thy Church from
the effects of blind zeale, and over-bold devo-
tion.

17. Of the differences between the KING and the two House: in point of Church-government.

TOUCHING the GOVERNMENT of the
Church by Bilhops, the common Je-
lousie hath been, that I am earnest and
resolute to maintaine it, not so much out of
piety, as policy, and reason of State.

Wherein so far indeed reason of State doth
induce Me to approve that Government a-
bove any other, as I finde it impossible for a
Prince to preserve the State in quiet, unlesse
he hath such an influence upon Church-men,
and they such a dependance on Him, as may

best reſtraine the ſeditious exorbitancies of Miniſters tongues; who with the Keys of Heaven have ſo far the keys of the Peoples hearts, as they prevaile much by their Oratory to let in, or ſhut out, both Peace and Loyalty.

So that, being (as KING) intruſted by God, and the Laws, with the good both of Church and State, I ſee no Reason I ſhould give up, or weaken by any change, that power and influence which in right and reaſon I ought to have over both.

The moving Biſhops out of the Houſe of Peers (of which I have elſewhere given an account) was ſufficient to take off any ſuſpicion, that I encline to them for any uſe to be made of their Votes in State affaires: Though indeed I never thought any Biſhop worthy to ſit in that Houſe, who would not Vote according to his Conſcience.

I muſt now in charity be thought deſirous to preſerve that Government in its right conſtitution, as a matter of Religion; wherein both my judgement is juſtly ſatiſfied, that hath of all other the fulleſt Scripture grounds, and alſo the conſtant praſtiſe of all Chriſtian Churches; till of late yeeres, the tumultuarienneſſe of People, or the factiouſneſſe and pride of Presbyters, or the covetouſneſſe of ſome States and Princes, gave occaſion to ſome men wits to invent new models, and propoſe

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which under specious titles of *Christ's Govern-
ment, Scepter, and Kingdome*; the better to
serve their turnes, to whom the change was
beneficiall.

They must give Me leave, having none of
their temptations to invite Me to alter the
Government of Bishops, (that I may have a
rule to their Estates) not to believe their pre-
tended grounds to any new wayes: contrary
to the full, and constant testimony of all Hi-
stories, sufficiently convincing unbiaised men;
that as the Primitive Churches were undoubt-
edly governed by the Apostles and their im-
mediate Successours the first and best Bishops;
but cannot in reason or charity be supposed,
that all Churches in the world should either
be ignorant of the rule by them prescribed, or
soon deviate from their divine and holy
pattern: That since the first Age, for 1500
yeares not one Example can be produced of
any settled Church, wherein were many Mini-
sters and Congregations, which had not some
Bishop above them, under whose jurisdiction
and government they were.

Whose constant and universall practise a-
greeing with so large, and evident Scripture
injunctions, & examples, as are set down in the
Epistles to *Timothy* and *Titus*, for the setting
of that Government, not in the persons onely
of *Timothy* and *Titus*, but in the succession;

(the want of Government being that, which the Church can no more dispense with, in point of wel-being, then the want of the Word and Sacraments, in point of being) I wonder how men came to looke with so envious an eye upon Bishops power and authority, as to oversee both the Ecclesiasticall use of them, and Apostolicall constitution: which to Me seems no lesse evidently set forth as to the maine scope and designe of those Epistles, for the setting of a peculiar Office, Power, and Authority in them as President Bishops above others, in point of Ordination, Censures, and other acts of Ecclesiasticall discipline; then those shorter Characters of the qualities and duties of Presbyter-Bishops, and Deacons, are described in some parts of the same Epistles, who in the latitude and community of the name, were then, and may now not improperly be called *Bishops*, as to the oversight and care of single Congregations, committed to them by the Apostles, or those Apostolicall Bishops, who (as *Timothy* and *Titus*) succeeded them in that ordinary power, there assigned over larger divisions, in which were many Presbyters.

The humility of those first Bishops avoiding the eminent title of Apostles, as a name in the Churches stile appropriated from its common notion (*of a Messenger, or one sent*) to this speciall

special dignity which had extraordinary call,
 mission, gifts, and power immediately from
 Christ; they contented themselves with the
 ordinary titles of Bishops and Presbyters; un-
 der all use (the great arbitrator of words, and
 master of language) finding reason to distin-
 guish by a peculiar name those persons, whose
 power and office were indeed distinct from,
 and above all other in the Church, as succee-
 ding the Apostles in the ordinary and con-
 stant power of governing the Churches, (the
 honour of whose name they modestly, yet
 commendably declined) all Christian Churches
 (submitting to that special authority)
 appropriated also the name of *Bishop*, without
 any suspicion or reproach of arrogancy, to
 those, who were by Apostolical propagation
 rightly descended & invested into that highest
 and largest power of governing even the most
 pure and Primitive Churches: which, with-
 out all doubt, had many such holy Bishops,
 for the pattern of *Timothy* and *Titus*; whose
 special power is not more clearly set down in
 those Epistles (the chiefe grounds and limits
 of all Episcopall claime, as from divine right)
 then are the characters of these perilous times
 and those men that make them such, who, not
 enduring sound doctrine, and cleare testimo-
 nies of all Churches practise, are most per-
 verse disputers, and proud Usurpers, against

true Episcopacy: who, if they be not Traitors and Boasters, yet they seem to be very covetous, heady, high-minded, inordinate and fierce, lovers of themselves, having much of the form, little of the power of godliness.

Who, by popular heaps of weak, light, and unlearned Teachers seek to over-lay & smother the pregnancy & authority of that power of Episcopall Government, which, beyond all equivocation and vulgar fallacy of names, is most convincingly set forth, both by Scripture, and all after-Histories of the Church.

This I write rather like a Divine, than a Prince, that Posterity may see (if ever these Papers be publique) that I had faire grounds both from Scripture, Canons, and Ecclesiasticall examples, whereon My judgement was stated for Episcopall Government.

Nor was it any policy of State, or obstinacy of will, or partiality of affection, either to the men, or their Function, which fixed Me, who cannot in point of worldly respects be so considerable to Me as to recompence the injuries and losses I, and My dearest relations with My Kingdomes, have sustained, and hazarded chiefly, at first, upon this quarrell.

And not onely in Religion, of which Scripture is the best rule, and the Churches Universal practice the best commentary, but also in right reason, & the true nature of Government,

that, it cannot be thought that an orderly Subordination among Presbyters, or Ministers, should be any more against Christianity, than it is in all secular and civil Governments; where parity breeds Confusion and Faction. I do not believe, that such order is inconsistent with true Religion; then good features are with beauty, or numbers with harmony.

Nor is it likely that God, who appointed several orders, as a Prelacy, in the Government of his Church; among the Jewish Priests, should abhor or forbid them among Christian Ministers; who have as much of the principles of Schisme and division as other men; for preventing and suppressing of which, the Apostolicall wisdom (which was divine) after that Christians were multiplied to many Congregations, and Presbyters with them, appointed this way of Government, which might best preserve order and union with Authority.

That I conceive it was not the favour of Princes, or ambition of Presbyters; but the wisdom and piety of the Apostles, that first called Bishops in the Church; which Authority they constantly used, and enjoyed in those times, which were purest for Religion, though hardest for Persecution.

Not that I am against the managing of this Pre-

Presidency and Authority in one man, by the joynt Counsell and consent of many Presbyters: I have offered to restore that, as a fit means to avoyd those Errours, Corruptions, and Partialities, which are incident to any one man; Also to avoyd Tyranny, which becomes no Christians, least of all Church-men; besides, it will be a means to take away that burden, and *odium* of affaires, which may lie too heavy on one mans shoulders, as indeed I think it formerly did on the Bishops here.

Nor can I see what can be more agreeable both to Reason and Religion; then such a frame of Government which is paternall, not Magisteriall; and wherein not onely the necessity of avoyding Faction and Confusion, Emulations and Contempts, which are prone to rise among equals in power & function, but also the differences of some Ministers gifts, and aptitudes for Government above others, doth invite to imploy them, in reference to those Abilities, wherein they are Eminent.

Nor is this judgement of Mine, touching Episcopacy, any pre-occupation of opinion, which will not admit any oppositions against it: It is well known I have endeavoured to satisfie My selfe in what the chief Patrons for other wayes can say against this, or for theirs: And I finde they have, as farre lesse of Scripture grounds, and of Reason; so, for example;

amples, and practice of the Church, or testimonies of Histories, they are wholly destitute, wherein the whole stream runs so for Episcopacy, that there is not the least rivolet for any others.

As for those obruded examples of some late reformed Churches, (for many retain Bishops still) whom necessity of times and affairs rather excuseth, then commendeth for their inconformity to all Antiquity; I could never see any reason why Churches orderly reformed and governed by Bishops should be forced to conform to those few, rather then to the Catholick example of all Ancient Churches, which needed no Reformation; and to those Churches at this day, who, Governed by Bishops in all the Christian world, be many more then Presbyterians or Independents can pretend to be; All whom the Churches in My three Kingdoms, lately Governed by Bishops, would equalize (I thinke) if not exceed.

Nor is it any point of wisdom or charity, where Christians differ, (as many do in some points) there to widen the differences, and at last to give all the Christian world (except a handfull of some Protestants) so great a scandall in point of Church-government; whom though you may convince of their Errours in some points of Doctrine, yet you shall

shall never perswade them, that to compleat
 their Reformation, they must necessarily de-
 fert, and wholly cast off that Government,
 which they, and all before them have ever
 owned as Catholick, Primitive, and Aposto-
 licall: So far, that never Schismatics, nor
 Hereticks, (except those Arians) have stray-
 ed from the Unity, and Conformity of the
 Church in that point; ever having Bishops a-
 bove Presbyters. *Alla or vniuersali*
 Besides, the late generall approbation and
 submission to this Government of Bishops, by
 the Clergy, as well as the Laity of these King-
 domes, is a great confirmation of My Judge-
 ment; and their inconstancy is a great preju-
 dice against their novelty; I cannot in charity
 so far doubt of their learning or integrity, as if
 they understood not what heretofore they did
 or that they did confirm contrary to their con-
 sciences; So that their facility and levity is ne-
 ver to be excused, who, before even the point
 of Church-government had any free & impar-
 tiall debate, contrary to their former Oathes
 and practice, against their obedience to the
 Lawes in force, and against My consent, have
 not only quite cryed down the government by
 Bishops; but have approved and encouraged
 the violent and most illegall stripping all the
 Bishops, and many other Church-men, of all
 their due Authority and Revenues; even to
 the

the selling away, and utter alienation of those Church-lands from any Ecclesiasticall uses: So great a power hath the stream of times, & the prevalency of parties over other mens judgements; of whose so sudden and so totall change little reason can be given, besides the Army comming into England.

But the folly of these men will at last punish itself, and the Desertors of Episcopacy will appeare the greatest Enemies to, & Betrayers of their own interest: for Presbytery is never so considerable or effectuell, as when it is joynted to, and crowned with Episcopacy. All Ministers will finde as great a difference in point of thriving, between the favour of the People and of Princes, as Plants doe between being watered by hand, or by the sweet and liberall dews of Heaven.

The tenuity and contempt of Clergy-men will soon let them see, what a poore carcasse they are, when parted from the influence of that Head, to whose Supremacy they have been sworn.

A little moderation might have prevented great mischiefs; I am firme to Primitive Episcopacy, not to have it extirpated, (if I can hinder it.) Discretion without passion might easily reforme, whatever the rust of times, or indulgence of Lawes, or corruption of manners have brought upon it. It being a grosse vulgar

vulgar error to impute to, or revenge upon the Function, the faults of times, or persons; which seditious and popular principle, and practise, all wise men abhor.

For those secular additaments and ornaments of Authority, Civill Honour and Estate, which My Predecessours, and Christian Princes in all Countries have annexed to Bishops and Church-men, I look upon them, but as just rewards of their learning, and piety, who are fit to be in any degree of Church-Government; also enablements to works of Charity, and Hospitality, meet strengthenings of their Authority in point of respect, and observance; which in peaceable times is hardly payed to any Governours by the measure of their vertues, so much as by that of their Estates; Poverty and meannesse exposing them and their Authority to the contempt of licentious mindes, and manners; which persecuting times much restrained.

I would have such men Bishops, as are most worthy of those encouragements, and best able to use them: if at any time My judgement of men failed, My good intention made My error veniall: And some Bishops, I am sure, I had, whose learning, gravity, and piety, no men of any worth or forehead can deny: But of all men, I would have Church-men, especially the Governours to be redeemed from that

the vulgar neglect, which (besides an innate principle of virious opposition, which is in all men against those that seem to reprove, or restrain them) will necessarily follow both the Presbyterian party, which makes all Ministers equal; and the Independent inferiority, which sets their Pastors below the People.

This for My judgment touching Episcopacy; wherein (God knows) I do not gratifie my design or passion with the least perverting of Truth.

And now I appeale to God above, and all the Christian world, whether it be just for Subjects, or pious for Christians, by violence and infinite indignities, with servile restraints to seek to force Me their KING and Sovereign, as some men have endeavoured to do, against all these grounds of My Judgement, to consent to their weak and divided novelties.

The greatest Pretender of them desires not more than I doe, That the Church should be governed, as Christ hath appointed, in true Reason, and in Scripture; of which, I could never see any probable shew for any other waies, who either content themselves with the examples of some Churches in their infancy & solitude; when one Presbyter might serve one Congregation, in a City or Countrey; or else they deny these most evident Truths, That the Apostles were Bishops over those

those Presbyters they ordained, as well as over the Churches they planted; and that Government, being necessary for the Churches welbeing, when multiplied and sociated, must also necessarily descend from the Apostles to others, after the example of that power and superiority, they had above others; which could not end with their persons; since the use and ends of such Government still continue.

It is most sure, that the purest Primitive and best Churches flourished under Episcopacy; and may so still, if ignorance, superstition,avarice, revenge, and other disorderly and disloyall passions had not so blown up some mens minds against it, that what they want of Reason or Primitive Patterns, they supply with violence and oppression; wherein some mens zeale for Bishops Lands, Houses, and Revenues hath set them on worke to eate up Episcopacy: which (however other men esteem) to Me is no lesse sin, than Sacriledge, or a robbery of God (the giver of all we have) of that portion which devout minds have thankfully given againe to him, in giving it to his Church and Prophets; through whose hands he graciously accepts even a cup of cold water, as a libation offered to himselfe.

Furthermore, as to My particular engagement above other men, by an Oath agreeable

to My judgement, I am solemnly obliged to preserve that Government, and the Rights of the Church.

Were I convinced of the unlawfulness of the Function, as Antichristian, (which some men boldly, but weakly calumniate) I could soon, with Judgement, break that Oath, which erroneously was taken by Me.

But being daily by the best disquisition of truth, more confirmed in the Reason and Religion of that to which I am Sworn; How can any man that wisheth not My damnation, persuade Me at once to so notorious and combined sins, of Sacrilege and Perjury? besides the many personall Injustices I must doe to many worthy men, who are as legally invested in their Estates, as any, who seek to deprive them; and they have by no Law, been convicted of those crimes, which might forfeit their Estates and Lively-hoods.

I have oft wondred how men pretending to tenderness of Conscience, and Reformation, can at once tell Me, that My Coronation Oath binds Me to Consent to whatsoever they shall propound to Me, (which they urge with such violence) though contrary to all that Rationall and Religious freedom which every man ought to preserve; and of which they seem so tender of their own Votes; yet at the same time these men will needs persuade Me

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That

That I must, and ought to dispencc with, and roundly break that part of My Oath, which binds Me (agreeable to the best light of reason and Religion I have) to maintain the Government, and legall Rights of the Church. 'Tis strange My Oath should be valid in that part, which both My self, and all men in their own case, esteem injurious and unreasonable; as being against the very naturall and essentiall liberty of our soules; yet it should be invalid, and to be broken in another clause, wherein I think My self justly obliged, both to God and Man.

Yet upon this Rack chiefly have I been held so long, by some mens ambitious Coverousnesse, and sacrilegious Cruelty; torturing (with Me) both Church and State, in Civill dissentions; till I shall be forced to consent, and declare that I doe approve, what (God knowes) I utterly dislike, and in My Soul abhor; as many wayes highly against Reason, Justice, and Religion: and whereto, if I should shamefully, and dishonourably give My consent; yet should I not by so doing, satisfie the divided Interests and Opinions of those Parties, which contend with each other, as well as both against Me and Episcopacy.

Nor can My late condescending to the same in point of Church government, be rightly objected

jected against Me, as an inducement for Me, to consent to the like in My other Kingdoms; For it should be considered that Episcopacy was not so rooted and settled there, as 'tis here; nor I (in that respect) so strictly bound to continue it in that Kingdom as in this; for what I think in My judgment best, I may not think so absolutely necessary for all places, & at all times.

If any shall impute My yeelding to them, as My failing and sin, I can easily acknowledge it; but that is no argument to do so again, or much worse; I being now more convinced in that point: nor indeed hath My yeelding to them been so happy and successefull as to encourage Me to grant the like to others.

Did I see any thing more of Christ, as to Meeknesse, Justice, Order, Charity, and Loyalty in those that pretend to other modes of Government, I might suspect My judgment to be biassed, or fore-stalled with some prejudice and wontednesse of opinion; but I have hitherto so much cause to suspect the contrary in the manners of many of those men, that I cannot from them gaine the least reputation for their new wayes of Government.

Nor can I find that in any Reformed Churches (whose paternes are so cryed up, and obtruded upon the Churches under My Dominion) that either Learning, or Religion, workes of Piety or Charity, have so flourished.

beyond what they have done in My Kingdomes (by Gods blessing) which might make Me believe either Presbytery or Independency have a more benigne influence upon the Church and mens hearts and lives, than Episcopacy in its right constitution.

The abuses of which, deserve to be extirpated, as much as the use retained; for I thinke it far better to hold to primitive and uniforme Antiquity, than to comply with divided novelty.

A right Episcopacy would at once satisfie all just desires and interest of good Bishops, humble Presbyterers, and sober People; so as Church affaires should be managed neither with tyranny, purity, nor popularity; neither Bishops ejected, nor Presbyters despised, nor People oppressed.

And in this integrity both of My Judgment and Conscience, I hope God will preserve Me.

For Thou, O Lord, knowest my uprightnesse, and tendernesse, as thou hast set me to be a Defender of the Faith, and a Protector of thy Church, so suffer me not by any violence, to be overborne against my Conscience.

Arise, O Lord, maintaine thine own Cause, let not thy Church be deformed, as to that Government, which derived from the Apostles, hath

been retained in purest and primitive times; till the Revenues of the Church became the object of secular envy; which seeks to rob it of all the encouragements of Learning and Religion.

Make me, as the good Samaritan, compassionate, and helpfull to thy afflicted Church; which some men have wounded and robbed; others passe by without regard, either to pitty, or relieve.

As my power is from thee, so give me grace to use it for thee.

And though I am not suffered to be Master of any other Rights as a KING, yet preserve me in that liberty of Reason, love of Religion, and thy Churches welfare, which are fixed in my Conscience as a Christian.

Preserve, from sacrilegious invasions, those temporall blessings, which thy providence hath bestowed on thy Church for thy glory.

Forgive their sinnes and errours, who have deserved thy just permission, thus to let in the wilde Boare, and subtile Foxes, to wast and deforme thy Vineyard, which thy right hand hath planted, and the dew of Heaven so long watered to a happy and flourishing estate.

O let me not beare the infamous brand to all Posterity of being the first Christian KING in this Kingdome, who should consent to the oppression of thy Church, and the fathers of it; whose errours I would rather, with Constantine, cover with silence, and reforme with meeknesse,

then expose their persons, and sacred Functions, to vulgar contempt.

Then, O Lord, seeſt how much I have ſuffered with, and for thy Church; make no long tarrying. O my God, to deliver both me, and it, from unreaſonable men; whoſe counſels have brought forth, and continue ſuch violent confuſions, by a precipitant deſtroying the ancient boundaries of thy Churches peace; thereby letting in all manner of errors, ſchiſmes, and diſorders.

O then God, of order, and of truth, in thy good time, abate the malice, aſwage the rage, and confound all the miſchievous devices of thine, mine, and thy Churches enemies.

That I, and all that love thy Church, may ſing praises to thee, and ever magnifie thy ſalvation, ever before the ſons of men.

18. Upon Uxbridge-Treaty, and other Offers made by the KING.

Look upon the way of Treaties, as a retiring from fighting like Beasts, to arguing like Men; whoſe ſtrength ſhould be more in their underſtandings, than in their limbs.

And though I could ſeldome get opportunities to Treat, yet I never wanted either deſire or diſpoſition to it; having greater confidence of My Reason, than My Sword.

was so wholly resolved to yeeld to the first, that I thought neither My selfe, nor others, should need to use the second, if once we rightly understood each other.

Nor did I ever think it a diminution of Me, to prevent them with Expresses of My desires, and even importunities to Treat: It being an office, not onely of humanity, rather to use Reason, than Force; but also of Christianity to seek peace and ensue it.

As I was very unwillingly compelled to defend My self with Armes, so I very willingly embraced any thing tending to peace.

The events of all War by the Sword being very dubious, and of a Civill Warre uncomfortable; the end hardly recompensing, and late repairing the mischief of the means.

Nor did any successe I had ever enhance with Me the price of Peace, as earnestly desired by Me as any man; though I was like to pay dearer for it then any man: All that I fought to reserve was, Mine Honour, and My Conscience; the one I could not part with as a KING, the other as a Christian.

The Treaty at *Uxbridge* gave the fairest hopes of an happy composure; had others applied themselves to it with the same moderation, as I did, I am confident the War had then ended.

I was willing to condescend, as far as Reason, Honour, and Conscience, would give Me
M 4 leave;

leave; nor were the remaining differences so essentiall to My Peoples happinesse; or of such consequence; as in the least kind to have hindered My Subjects either security, or prosperity; for they better enjoyned both, many years, before ever those demands were made, some of which, to deny, I think the greatest Justice to My self, and favour to My Subjects.

I see, Jealousies are not so easily allayed, as they are raised: Some men are more afraid to retreat from voilent Engagements, than to Engage: what is wanting in eqnity, must be made up in pertinacy. Such as had little to enjoy in peace, or to lose in warre, studied to render the very name of *Peace* odious and suspected.

In Church affaires, where I had least liberty of prudence, having so many strict ties of Conscience upon Me; yet I was willing to condescend so farre to the settling of them, as might have given fair satisfaction to all men, whom faction, covetousnesse, or superstition had not engaged more, than any true zeale, charity, or love of Reformation.

I was content to yeild to all that might seem to advance true piety; I onely sought to continue what was necessary in point of Order, Maintenance, and Authority to the Churches Government; and what I am perswaded (as I have elsewhere set down My thoughts more fully)

lully) is most agreeable to the true Principles of all Government, raised to its full stature and perfection, as also to the primitive Apostolicall patterne, and the practise of the Universall Church conforme thereto.

From which wholly to recede, without any probable reason urged or answered, onely to satisfie some mens wills and fantasies (which yet agree not among themselves in any point, but that of extirpating Episcopacy, fighting against Me) must needs argue such a softnesse, and infirmity of mind in Me, as will rather part with Gods Truth, than Mans Peace, and rather lose the Churches honour, than crosse some mens Factious humours.

God knows, and time will discover, who were most too blame for the un-succesfulnesse of that Treaty, and who must bear the guilt of after calamities. I believe, I am very excusable both before God, and all unpassionate men, who have seriously weighed those transactions, wherein I endeavoured no lesse the restoration of peace to my people, than the preservation of my own Crowns to my posterity.

Some men have that height, as lo interpret all faire Condescendings, as Argumens of feeblenesse, and glory most in an unflexible stiffnesse, when they see others most supple and inclinable to them.

A grand Maxime with them was alwaies
to

to aske something, which in reason and honour must be denied, that they might have some colour to refuse all that was in other things granted; setting Peace at as high a rate, as the worst effects of Warre; endeavouring first to make Me destroy My selfe by dishonourable concessions, that so they might have the lesse to doe.

This was all which that Treaty, or any other produced, to let the world see, how little I would deny, or they grant, in order to the Publique peace.

That it gave occasion to some mens further restivenesse, is imputable to their own depraved tempers, not to any Concessions or Negations of Mine: I have alwaies the content of what I offered, and they the regret, and blame, for what they refused.

The highest tide of successe set me not above a Treaty, nor the lowest ebbe below a Fight: Though I never thought it any signe of true valour, to be prodigall of mens lives, rather then to be drawn to produce our owne reasons, or subscribe to other mens.

That which made Me for the most part preface the unsuccessfullnesse of any Treaty, was, some mens unwillingnesse to Treat: which implied some things were to be gained by the Sword, whose unreasonablenesse they were loath to have fairly scanned, being more proper

not to be acted by Souldiers, than by Coun-
sellours.

I pray God forgive them that were guilty of
that Treaties breaking; and give them grace
to make their advantages gotten by the
Sword a better opportunity to use such mo-
deration, as was then wanting; that so though
Peace were for our sins justly deferred, yet at
last it may be happily obtained; what we could
not get by our Treaties, we may gaine by our
Prayers.

O Thou, that art the God of Reason, and of
Peace, who disdainest not to Treat with Sinners,
preventing them with offers of attonement, and
beseeching them to bee reconciled with thy selfe:
who wantest not power, or justice, to destroy them;
yet aboundest in mercy to save: soften our hearts
by the blood of our Redeemer, and persuade us to
accept of Peace with thy selfe, and both to procure
and preserve peace among our selves, as Men
and Christians, How oft have I intreated for
Peace, but when I speak thereof, they make them
ready to Warre.

Condemne us not to our passions, which are de-
structive, both of our selves, and of others.

Clear up our understandings, to see thy Truth,
both in Reason, as Men; and in Religion, as
Christians: and incline all our hearts to hold
the unity of the Spirit, in the bond of Peace.

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Take from us that enmity which is now in our hearts against thee: & give us that charity which should be among our selves.

Remove the evils of Warre we have deserved, and bestow upon us that Peace, which only Christ our great Peace maker cannot merit.

19. *Upon the various events of the Warre; Victories, and Defeats.*

THe various Successes of this unhappy war, have at least, afforded Me variety of good Meditations: sometimes God was pleased to try Me with victory, by worsting My Enemies, that I might know how with moderation and thanks to own, and use his power, who is onely the true *Lord of Hosts*, able when he pleases to repress the confidence of those, that fought against Me, with so great advantages for power and number.

From small beginnings on My part he let Me see that I was not wholly forsaken by My peoples love, or his protection.

Other times God was pleased to exercise My patience, and teach Me not to trust in the arme of Flesh, but in the living God.

My sins sometimes prevailed against the justice of My Cause: & those that were with Me
wanted

wanted not matter and occasion for his just chastisement both of them, and Me : Nor were My enemies lesse punished by that prosperity, which hardened them to continue that injustice by open hostility, which was begun by most riotous and unparliamentary Tumults.

There is no doubt but personall and private sins may oftentimes over-balance the Justice of Publick engagements ; nor doth God account every gallant Man (in the worlds esteeme) a fit instrument to assert in the way of War a righteous Cause ; The more men are prone to arrogate to their own skill, valour and strength, the lesse doth God ordinarily work by them for his own glory.

I am sure the event or successe can never state the Justice of any Cause, nor the peace of mens Consciences, nor the eternall fate of their Soules.

Those with Me had (I thinke) clearly and undoubtedly, for their Justification the Word of God, and the Lawes of the Land, together with their own Oathes ; all requiring obedience to My just Commands ; but to none other under Heaven without Me, or against Me, in the point of raising Armies.

Those on the other side are forced to flie to the shifts of some pretended Feares, and wild fundamentals of State (as they call them) which

which actually overthrow the present fabrick, both of Church and State; being such imaginary Reasons for self-defence as are most impertinent for those men to alledge, who being My Subjects, were manifestly the first assaulters of Me and the Lawes: first by unsuppressed Tumults, after by lifted Forces: The same Allegations they use, will fit any Faction that hath but power and confidence enough to second with the sword, all their demands against the present Lawes and Governours; which can never be such as some side or other will not find fault with, so as to urge what they call a Reformation of them to a Rebellion against them, some parasitick Preachers have dared to call those Martyrs, who dyed fighting against Me, the Lawes, their Oathes, and the Religion Established.

But sober Christians know, That glorious Title, can with Truth be applied only to those, who sincerely preferred Gods Truth, and their duty in all these particulars before their lives, and all that was dear to them in this world; who having no advantageous designs by any Innovation, were religiously sensible of those ties to God, the Church, and My self, which lay upon their Soules, both for obedience and just assistance.

God could, and I doubt not but he did through his mercy, crown many of them with

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small life, whose lives were lost in so just
 a Cause; The destruction of their bodies being
 justified, as a means to save their soules.

Their wounds, and temporall ruine serving
 as a gracious opportunity for their eternall
 health and happinesse; while the evident ap-
 proach of death did, through Gods grace, effe-
 ctually dispose their hearts to such Humility,
 Faith, and Repentance, which together with
 the Rectitude of their present engagement,
 would fully prepare them for a better life
 then that, which their enemies brutish and
 disloyall fiercenesse could deprive them of;
 or without Repentance hope to enjoy.

They have often indeed, had the better a-
 gainst My side in the field, but never, I believe,
 at the Barre of Gods Tribunall, or their owne
 Consciences; where they are more afraid to
 encounter those many pregnant Reasons, both
 from Law, Allegiance, and all true Christian
 grounds, which conflict *with*, and accuse
 them *in* their owne thoughts, then they oft
 were in a desperate bravery to fight against
 those Forces, which sometimes God gave
 Me.

Whose condition conquered, and dying, I
 make no question, but is infinitely more to be
 chosen by a sober man, (that duly values his
 duty, his soule, and eternity, beyond the en-
 joyments of this present life) then the most
 tri-

triumphant glory, wherein their and Mine Enemies supervive; who can hardly avoid to be daily tormented by that horrid guilt, wherewith their suspicious, or now convicted Consciences do pursue them, especially since they and all the world have seen, how false & un-intended those pretensions were, which they first set forth, as the onely plausible (though not justifiable) grounds of raising a War, and continuing it thus long against Me, and the Laws established; in whose safety and preservation all honest men think the welfare of their Countrey doth consist.

For, and with all which, it is far more honourable and comfortable to suffer, then to prosper in their ruine and subversion.

I have often prayed, that all on My side might joyn true piety with the sense of their Loyalty; and be as faithfull to God and their own soules, as they were to Me. That the defects of the one might not blast the endeavours of the other.

Yet I cannot think, that any shews, or truth of piety on the other side were sufficient to dispencc with, or expiate the defects of their Duty and Loyalty to Me, which have so pregnant convictions on mens Consciences, that even profaner men are moved by the sense of them to venture their lives for Me.

I never had any victory which was without

My

My sorrow, because it was on Mine owne Subjects, who, like *Abfolom*, died many of them in their sinne: And yet I never suffered any Defeat, which made Me despaire of Gods mercy and defence.

I never desired such Victories, as might serve to conquer, but onely restore the Lawes and Liberties of My people; which I saw were extreemly oppressed, together with my Rights by those men, who were impatient of any just restraint.

When Providence gave Me, or denied Me Victory, My desire was not her to boast of My power, nor to charge God foolishly; who I believed at last would make all things to work together for my good.

I wished no greater advantages by the War; then to bring My Enemies to moderation, and My Friends to peace.

I was afraid of the temptation of an absolute conquest; and never prayed more for victory over others, than over My self. When the first was denied, the second was granted Me, which God saw best for Me.

The different events were but the methods of divine justice, by contrary winds to winnow us: That, by punishing our sinnes, he might purge them from us; and by deferring peace, he might prepare us more to prize, and better use so great a blessing.

N

My

My often Messages for Peace shewed, that I delighted not in Warre : as My former Concessions sufficiently testified, how willingly I would have prevented it; and My totall unpreparednesse for it, how little I intended it.

The conscience of My Innocency forbade Me to feare a Warre; but the love of My Kingdomes commanded Me (if possible) to avoid it.

I am guilty in this Warre of nothing, but this, That I gave such advantages to some men, by confirming their power, which they knew not to use with that modesty, and gratitude, which became their Loyalty and My confidence.

Had I yeilded lesse, I had been opposed lesse; had I denied more, I had been more obeyed.

'Tis now too late to review the occasions of the Warre: I wish onely a happy conclusion of so unhappy beginnings: The unavoidable fate of our sinnes was (no doubt) such, as would no longer suffer the divine justice to be quiet: we having conquered his patience, are condemned by mutuall conquerings, to destroy one another; for, the most prosperous successes on either side, impair the welfare of the whole.

Those Victories are still miserable, that leave our sinnes un-subdued; flushing our pride,

bold, and animating to continue injuries. Peace it self is not desirable, till repentance have prepared us for it.

When we fight more against our selves, and less against God, we shall cease fighting against one another; I pray God these may all meet in our hearts, and so dispose us to an happy conclusion of these Civill Warres, that I may know better to obey God, and govern My People, and they may learn better to obey both God and Me.

Not do I desire any man should be further subject to Me, then all of us may be subject to God.

O my God, make me content to be overcome, when thou wilt have it so.

Teach me the noblest victory over my self, and my Enemies, by patience; which was Christs conquest; and may well become a Christian King.

Between both thy hands, the right sometimes supporting, and the left afflicting; fashion us to that frame of piety thou likest best.

Forgive the pride that attends our prosperous, and the repinings which follow our disastrous events; when going forth in our owne strength thou withdrawest thine, and goest not forth with our Armies.

Be thou all, when we are something, and when

we are nothing, that thou mayst have the glory when we are in a victorious, or inglorious condition.

Thou O Lord knowest, how hard it is for me to suffer so much evil from my Subjects, to whom I intend nothing but good; and I cannot but suffer in those evils which they compell me to inflict upon them, punishing my selfe in their punishments. Since therefore both in conquering, and being conquered, I am still a Sufferer: I beseech thee to give me a double portion of thy Spirit, and that measure of grace, which onely can be sufficient for me.

As I am most afflicted, so make me most reformed, that I may be not onely happy to see an end of these civill distractions, but a chief Instrument to restore and establish a firme and blessed Peace to my Kingdomes.

Stir up in all Parties pious ambitions to overcome each other with reason, moderation, and such self-deniall, as becomes those, who consider, that our mutuall divisions are our common distractions, and the Union of all is every good mans chiefest interest.

If O Lord, as for the times of our peace, thou hast brought upon us the miseries of warre; so for the times of warre thou shouldst see fit still to deny us the blessing of peace, and so to keep us in a circulation of miseries; yet give me thy Servant,

and all Loyall, though afflicted Subjects,
to enjoy that peace which the world can neither
give to us, nor take from us.

And Impute not to me the blood of my Subjects,
which, with infinite unwillingnesse and griefe,
hath been shed by me, in my just and necessary de-
fence, but wash me with that precious blood,
which hath been shed for me, by my great Peace-
maker, Iesus Christ; Who will, I trust, redeeme
me shorly out of all my troubles: for, I know the
triumphing of the Wicked is but short, and the
joy of Hypocrites is but for a moment.

20. Upon the Reformations of the Times.

NO Glory is more to be envied than
that, of due Reforming either Church
or State, when deformities are such,
that the perturbation and novelty are not like
to exceed the benefit of Reforming.

Although God should not honour me so far,
as to make Me an Instrument of so good a
work, yet I should be glad to see it done.

As I was well pleased with this Parliaments
first intentions to reform what the Indulgence
of Times, and corruption of manners might
have depraved; so I am sorry to see, after the

freedome of Parliament was by Factionous Tumults oppressed, how little regard was had to the good Lawes established, and the Religion serled; which ought to be the first rule and standard of reforming; with how much partiality, and popular compliance the passions, and opinions of men have been gratified, to the detriment of the publique, and the infinite scandall of the Reformed Religion.

What dissolutions of all Order, and Government, in the Church: what novelties of Schismes, and corrupt opinions; what undecencies and confusions in sacred administrations; what sacrilegious invasions upon the Rights and Revenues of the Church; what contempt & oppressions of the Clergy; what injurious diminutions and persecutions of Me, have followed (as showres do warm gleames) the talk of Reformation; all sober men are Witnesses, and, with My self, sad Spectators hitherto.

The great miscarriage I think is, that popular clamours and fury, have been allowed the reputation of Zeal, and the publique sense; so that the study to please some Parties hath indeed injured all.

Freedome, moderation, and impartiality are sure the best tempers of reforming Councels, and endeavours; what is acted by Factions, cannot but offend more, than it pleaseth.

I have offered to put all differences in Church-affaires and Religion to the free consultation of a Synod or Convocation rightly chosen; the results of whose Counsels as they would have included the Votes of all, so its like they would have given most satisfaction to all.

The Assembly of Divines, whom the two Houses have applyed (in an unwonted way) to advise of Church Affaires, I dislike not further, then that they are not legally convened and chosen; nor Act in the name of all the Clergy of *England*; nor with freedome and impartiality can doe any thing, being limited and confined, if not over-awed, to do and declare what they do.

For I cannot think so many men cryed up for learning and piety, who formerly allowed the Lyturgie and Government of the Church of *England*, as to the maine, would have so suddenly agreed quite to abolish both of them, (the last of which, they knew to be of Apostolicall institution, at least, as of Primitive and Universall practice) if they had been left to the liberty of their own suffrages, and if the influence of contrary Factions had not, by secret incroachments of hopes, and fears, prevailed upon them, to comply with so great and dangerous Innovations in the Church; without any regard to their own former judg-

ment and practice, or to the common interest and honour of all the Clergy, and in them of Order, Learning, and Religion against examples of all Ancient Churches; the Lawes in force, and My consent; which is never to be gained against so pregnant light, as in that point shines on My understanding.

For I conceive, that, where the Scripture is not so clear and punctuall in precepts, there the constant and Universall practice of the Church, in things not contrary to Reason, Faith, good Manners, or any positive Command, is the best Rule that Christians can follow.

I was willing to grant, or restore to Presbytery, what with Reason or Discretion it can pretend to, in a conjuncture with Episcopacy; but for that wholly to invade the Power, and by the Sword to arrogate, and quite abrogate the Authority of that Ancient Order, I think neither just, as to Episcopacy, nor safe for Presbytery; nor yet any way convenient for this Church or State.

A due reformation had easily followed moderate Counsels; and (such I believe) as would have given more content, even to the most of those Divines, who have been led on with much Gravity and Formality, to carry on other mens designs: which, no doubt, many of them by this time discover, though they dare

not

not but smother their frustrations, and discontent.

The specious and popular titles, of Christs Government, Throne, Scepter, and Kingdom (which certainly is not divided, nor hath two faces, as their Parties now have, at least) also the noise of a through Reformation, these may as easily be fixed on new models, as faire colours may be put to ill-favoured figures.

The breaking of Church-windowes, which Time had sufficiently defaced; pulling down of Crosses, which were but civill, not Religious marks; defacing of the Monuments, and Inscriptions of the Dead, which served but to put Posterity in mind, to thank God, for that clearer light, wherein they live; The leaving of all Ministers to their liberties, and private abilities, in the Publik service of God, where no Christian can tell to what he may say Amen; nor what adventure he may make, of seeming, at least, to consent to the Errours, Blasphemies, and ridiculous Undecencies, which bold and ignorant men list to vent in their Prayers, Preaching, and other offices; The setting forth also of old Catechismes, and Confessions of Faith new drest, importing as much, as if there had been no sound or clear Doctrine of Faith in this Church, before some four or five yeares consultation had matured their

their thoughts, touching their first Principles of Religion.

All these, and the like, are the effects of popular, specious, and deceitfull Reformati^ons (that they might not seem to have nothing to do) and may give some short flashes of content to the vulgar, (who are taken with novelties, as Children with Babies; very much, but not very long) But all this amounts not to, nor can in Justice merit the glory of the Churches thorow Reformation; since they leave all things more deformed, disorderly, and discontented, then when they began, in point of Piety, Morality, Charity, and good Order.

Nor can they easily recompense or remedy the inconveniences and mischiefs, which they have purchased so dearly, and which have, and ever will necessarily ensue, till due remedies be applied.

I wish they would, at last, make it their Unanimous work, to doe Gods work, and not their own: Had Religion been first considered (as it merited) much trouble might have been prevented.

But some men thought, that the Government of this Church and State, fixed by so many Lawes, and long Customes, would not run into their new moulds, till they had first melted it in the fire of a Civill Warre; by the advantages

advantages of which they resolved, if they prevailed, to make My self & all My Subjects fall down, and worship the Images they should come and set up: If there had been as much of Christs Spirit, for meeknesse, wisdom, and charity, in mens hearts, as there was of his Name used in the pretensions, to reforme all to Christs Rule, it would certainly have obtained more of Gods blessing, and produced more of Christs Glory, the Churches good, the Honour of Religion, and the Unity of Christians.

Publique Reformers had need first Act in private, and practice that on their own hearts, which they purpose to trie on others; for Deformities within, will soon betray the Pretenders of publick Reformations, to such private designs as must needs hinder the publick good.

I am sure the right Methods of Reforming the Church cannot consist with that of perturbing the Civill State; nor can Religion be justly advanced by depressing Loyalty, which is one of the chiefest Ingredients, and Ornaments of true Religion; for, next to *fear God*, is, *Honour the King*.

I doubt not but Christs Kingdome may be set up without pulling down Mine; nor will any men in impartial times appear good Christians, that approve not themselves good Subjects.

Christs

Christ's Government will confirm Mine, and
overthrow it; first I as I own mine from Him, so
I desire to rule for his Glory, and his Churches
good.

Had some men truly intended Christ's Go-
vernment, or knew what it meant in their
hearts, they could never have been so ill go-
verned in their words, and actions, both against
Me and one another.

As good ends cannot justify evill means, so
nor will evil beginnings ever bring forth good
conclusions; unlesse God, by a miracle of
Mercy, create Light out of Darknesse, order
out of our confusions, and peace out of our
passions.

Thou, O Lord, who onely canst give us beauty
for ashes, and Truth for Hypocrisie; suffer us not
to be miserably deluded with Pharisaicall wash-
ings, instead of Christian reformings.

Our greatest deformities are within, make us
the severest Censurers, and first Reformers of
our owne soules.

That we may in clearnesse of judgment, and up-
rightnesse of heart be meanes to reforme what is
indeed amisse in Church and State.

Create in us cleane hearts, O Lord, and renew
right spirits within us; that we may doe all by
thy directions, to thy glory, and with thy ble-
sing.

any the deformities, which some rash and cruel
 persons have brought upon this Church, and
 quenched the fires, which Factions have
 kindled, under the pretence of Reforming:
 As, that hath shewed the world by their divi-
 sions and confusions what is the pravity of some
 mens intentions and weakness of their judgments,
 bringing us at last more refined out of these fires
 the methods of Christian and charitable Re-
 formations; wherein nothing of ambition, re-
 venge, covetousnesse, or fatall rage, may have any
 made upon their counsels, whom thy provi-
 dence in just and lawfull waies shall entrust with
 great, good, and now most necessary worke:
 And my People may be so blest with inward
 light, as may best teach us how to use the blessing
 outward peace.

21. Upon His Majesties Letters taken and divulged.

THe taking of My Letters was an op-
 portunity, which as the malice of
 Mine enemies could hardly have ex-
 pected; so they knew not how with honour
 and civility to use it; Nor doe I think, with
 sober and worthy minds, any thing in them
 could tend so much to My reproach, as the
 odious

odious divulging of them did to the Infamy of the Divulgers: the greatest experiments of vertue and Noblenesse being discovered in the greatest advantages against an enemy, and the greatest obligations being those, which are put upon us by them, from whom we could least have expected them.

And such I should have esteemed the concealing of My Papers; The freedome and secrecy of which, commands a civility from all men, not wholly barbarous; nor is there any thing more inhumane than to expose them to publique view.

Yet since providence will have it so, I am content so much of My heart (which I study to approve to Gods omniscience) should be discovered to the world, without any of those dresses, or popular captations, which some men use in their Speeches, and Expresses; I wish My Subjects had yet a clearer sight into My most retired thoughts.

Where they might discover, how they are divided between the love and care I have, not more to preserve My owne Rights, than to procure their peace and happinesse, and what extreame grief to see them both deceived and destroyed.

Nor can any mens malice be gratified further by My Letters, than to see My constancy to My Wife, the Lawes, and Religion.

Bees

bees will gather Honey where the Spider sucks

Poison.

That I endeavour to avoid the pressures of
 my Enemies by all fair and just corresponden-
 ces, no man can blame, who loves me, or the
 Common-wealth; since My Subjects can
 hardly be happy if I be miserable, or enjoy
 their peace and liberties while I am oppres-
 sed.

The world may see how soon mens design,
 the *Absolome*, is by enormous actions to widen
 differences, and exasperate all sides to such
 distances, as may make all reconciliation de-
 perate.

Yet I thank God I can not onely with pati-
 ence bear this, as other indignities, but with
 Charity forgive them.

The integrity of My intentions is not jealous
 of any injury. My expressions can doe them;
 for although the confidence of privacy may
 admit greater freedom in writing such Let-
 ters, which may be liable to envious excep-
 tions; yet the Innocency of My chief purposes
 cannot be so obtained, or mis-interpreted by
 them, as not to let all men see, that I wish
 nothing more then an happy composure of dif-
 ferences with Justice and Honour, not more to
 My own, then My peoples content, who have
 any sparks of Love or Loyalty left in them:
 who, by those My Letters may be convinced,
 that

that I can both mind and craft, My own, and
My Kingdoms Affaires, so as becomes
Prince, which Mine Enemies have always
been very loath should be believed of me, as if
I were were wholly confined to the Dictates
and Directions of others, whom they please to
brand with the names of **Evill Counsellours**.

Its probable some men will now look upon
me as my own Counsellour, and having none
else to quarrell with under that notion, they
will hereafter confine their anger to my self.
Although I know they are very unwilling I
should enjoy the liberty of my own Thoughts,
or follow the light of my own Conscience,
which they labour to bring into an absolute
captivity to themselves, not allowing me to
think their Counsels to be other then good for
me, which have so long maintained a Warre
against me.

The Victory they obtained that day, when
my Letters became their prize, had been en-
ough to have satiated the most ambitious
thirst of popular glory among the Vulgar,
with whom prosperity gains the greatest
esteem and applause, as adversity exposes to
their greatest slighting and disrespect: As if
good fortune were always the shadow of Ver-
tue and Justice, and did not oftner attend villi-
ous and injurious actions, as to this world.

But

But I see no secular advantages seem sufficient to that cause, which began with Tumults, and depends chiefly upon the reputation with the Vulgar.

They think no Victories so effectually to their designs as those, that most rout and waste my Credit with my People, in whose hearts they seek by all means to smother and extinguish all sparks of Love, Respect and Loyalty to Me, that they may never kindle again, so as to recover Mine, the Lawes, and the Kingdomes Liberties, which some men seek to overthrow: The taking away of my Credit is but a necessary preparation to the taking away of my Life, and my Kingdomes; But I must seem neither fit to Live, nor worthy to Reigne; By exquisite methods of cunning and cruelty, I must be compelled, first to follow the Funeralls of my Honour, and then be destroyed: But I know Gods unerring and impartiall justice can, and will overcome the most perverse wills and designs of men; He is able, and (I hope) will turn even the worst of mine Enemies thoughts and actions to my good.

Nor doe I think, that by the surreptitious of my Letters, I have lost any more than so many papers: How much they have lost of that reputation, for Civility and Humanity (which ought to be pay'd to all men, and most be-

becomes such as pretend to Religion) besides that of respect and Honour, which they owe to their King, present, and after-times will judge. And I cannot think that their own consciences are so stupid, as not to inflict upon them some secret impressions of that shame and dishonour, which attends all unworthy actions, have they need so much of public flattery, and popular countenance.

I am sure they can never expect the divine approbation of such indecent actions, if they doe but remember how God blest the modest respect and filiall tenderesse, which *Nash's* Sons bare to their Father; nor did his open infirmity justify *Cham's* impudency, nor exempt him from that curse of being *Servant of Servants*; which curse must needs be on them who seek by dishonourable actions to please the Vulgar; and confirme, by ignoble acts, their dependence upon the People.

Not can their malicious intentions be ever either excusable, or prosperous, who thought by this means to expose Me to the highest reproach and contempt of My People; forgetting that duty of modest concealment, which they owed to the Father of their Country, in case they had discovered any real inconclinnesse; which, I thank God, they did not; who can, and I believe, hath made Me more respected in the hearts of many (as he did *David*)

to whom they thought, by publishing my private Letters, to have rendred me as a vile Person, not fit to be trusted or considered, under any notion of Majesty.

But thou, O Lord, whose wise and all-disposing Providence, ordereth the greatest contingences of humane affaires; make me to see the constancy of thy mercies to me, in the greatest advantages thou seemest to give the malice of my Enemies against me.

As thou didst blast the counsel of Achitophel, turning it to Davids good, and his owne ruine; so thou defeat their designe, who intended, by publishing my private Letters, nothing els, but to render me more odious and contemptible to my People.

I must first appeale to thy Omniscience, who must witnesse with my integrity, how unjust and false those scandalous misconstructions are, which my Enemies endeavour by those Papers of mine to represent to the world.

Make the evill they imagined, and displeasure they intended thereby against me, so to returne on their owne heads, that they may be ashamed, and covered with their owne confusion, as with a Cloake.

Thou seest how mine Enemies use all means to cloud mine Honour, to pervert my purposes, and to slander the footsteps of thine Anointed.

But give me an heart content to be dishonoured for thy sake, and thy Churches good.

Fix in me a purpose to honour thee, and I shall know thou wilt honour me, either by restoring to me the enjoyment of that Power and Majesty, which thou hast suffered some wicked men to deprive me of, or by bestowing on me that crown of Christian patience, which knows how to suffer thee in honour, or dishonour, in good reputation or ill.

Thou, O Lord, art the fountaine of goodness, and honour; thou art clothed with excellency and Majesty; make me to partake of thy excellency for wisdom, justice, and mercy, and I shall not want that degree of Honour, and Majesty, which becometh the Place in which thou dost sit me. Thou art the lifter up of my head, and my salvation. O Lord, by thy Grace, lead me to thy Glory, which is both true and eternall.

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22. Upon His Majesties leaving
Oxford, and going to the Scots.

Although God hath given Me three Kingdomes, yet in these He hath not now left Me any place, where I may with Safety & Honour rest my Head: Shewing me that himself is the safest Refuge, and the strongest Tower of defence, in which I may put my Trust.

In these extremities, I look not to man so much as to God; He will have it thus; that I may wholly cast my self, and my now distressed affaires upon his mercy, who hath both hearts and hands of all men in his dispose.

What providence denies to Force, it may grant to Prudence: Necessity is now My Counsellour, and commands me to study my safety by a disguised withdrawing from my chiefest strength, and adventuring upon their Loyalty, who first began my Troubles. Happily God may make them a means honourably to compose them.

This my confidence of Them, may dis-arme and overcome them; my rendering my Person to Them, may engage their affections to me, who have oft professed, *They fought not against Me, but for Me.*

I must now resolve the riddle of their Loyalty; and give them opportunity to let the world see, they meane not what they doe, but what they say.

Yet must God be my chiefeft Guard; and My Conscience both My Counsellour and My Comforter: Though I put My Body into their hands, yet I shall reserve My Soule to God, and My selfe; nor shall any necessities compell Me, to desert Mine Honour, or swerve from My Judgment.

What they sought to take by force, shall now be given them in such a way of unusuall confidence of them, as may make them ashamed not to be really such, as they ought, and professed to be.

God sees it not enough to deprive me of all Military power to defend My self; but to put Me upon using their power, who seem to fight against Me, yet ought in duty to defend Me.

So various are all humane affaires, and so necessitous may the state of Princes be, that their greatest danger may be in their supposed safety; and their safety in their supposed danger.

I must now leave those, that have Adhered to Me, and apply to those that have Opposed Me; this method of Peace may be more prosperous, than that of Warre, both to stop the effusion of bloud, and to close those wounds
already

already made: and in it I am no lesse solici-
tous for My Friends safety, than Mine owne;
chusing to venture My selfe upon further ha-
zards, rather then expose their resolute Loy-
alty to all extremities.

It is some skill in play to know when a game
is lost; better fairly to give over, than to con-
test in vaine.

I must now study to re-inforce My judge-
ment, and fortifie My mind with Reason and
Religion: that I may not seem to offer up My
Soules liberty, or make My Conscience their
Captive, who ought at first to have used Ar-
guments, not Armes, to have perswaded My
consent to their new demands.

I thank God, no successe darkens or disguises
Truth to me; and I shall no lesse conforme
my words to my inward dictates now, than if
they had been, as the words of a KING ought
to be among loyall Subjects, *full of power*.

Reason is the divinest power. I shall never
think my selfe weakned while I may make full
and free use of that. No eclypse of outward
fortune shall rob me of that light; what God
hath denyed of outward strength, his grace, I
hope, will supply with inward resolutions;
nor morosely to deny, what is fit to be gran-
ted; but not to grant any thing, which Reason
and Religion bids me deny.

I shall never think my self, lesse than my self,
while

while I am able thus to preserve the Integrity
of my Conscience, the onely Jewell now left
me, which is worth keeping.

O thou Sovereigne of our Soules, the onely
Commander of our Consciences; though I know
not what to doe, yet mine eyes are toward thee;
To the protection of thy mercy I still commend my
selfe.

As thou hast preserved me in the day of Bar-
raile, so thou canst still shew me thy strength in my
weaknesse.

Be thou unto me in my darkeſt night, a pillar
of fire, to enlighten and direct me; in the day of
my hottest affliction, be also a pillar of cloud to
overshadow and protect me; be to me, both a Sun
and a Shield.

Thou knowest; that it is not any perversnesse of
will, but just perswasions of Honour, Reason, and
Religion, which have made me thus farre to ha-
zard my Person, Peace, and Safety, against those,
that by force have sought to wrest them from
mee.

Suffer not my just resolutions to abate with my
outward Forces; let a good Conscience alwayes
accompany mee, in my solitude and deser-
tions.

Suffer me not to betray the powers of Reason
and that fortresse of My Soul, which I am intru-
sted to keep for thee.

Lead

Lead me in the paths of thy righteousness, and
thy salvation.

Make my ways to please thee, and then thou
shalt make mine Enemies to be at peace with me.

Upon the Scots delivering the KING to the English; and His Captivity at Holmeby.

YET may I justifie those Scots to all the
world in this, that they have not de-
ceived me; for I never trusted to them
further, than to men: if I am sold by them,
I am onely sorry they should doe it; and that
my price should be so much above my Sa-
lours.

These are but further Essays, which God
will have me make of mans uncertainty, the
more to fix me on himself; who never faileth
them that trust in him; Though the Reeds of
Egypt break under the hand of him that leans
on them, yet the Rock of Israel will be an e-
verlasting stay and defence.

Gods providence commands me to retire
from all to himself; that in him I may enjoy
my self; which I lose, while I let out my hopes
to others.

The

The solitude and captivity, to which I am now reduced, gives me leisure enough to study the worlds vanity, and inconstancy.

God sees 'tis fit to deprive Me of Wife, Children, Army, Friends, and Freedome, that I may be wholly his, who alone is all.

I care not much to be reckoned among the Unfortunate, if I be not in the black List of Irreligious, and sacrilegious Princes.

No Restraint shall ensnare my Soul in sin; nor gaine that of me, which may make my Enemies more insolent, my Friends ashamed, or my Name accursed.

They have no great cause to triumph, that they have got My Person into their power; since My Soul is still My own: nor shall they ever gaine My Consent against My Conscience.

What they call obstinacy, I know God accounts honest constancy; from which Reason and Religion, as well as Honour, forbid me to recede.

'Tis evident now, that it was not Evil Counsellours with me, but a good Conscience in me, which hath been fought against; nor did they ever intend to bring me to my Parliament, till they had brought My mind to their obedience.

Should I grant what some men desire, I should be such as they wish me; not more a King,

King, and farre lesse both Man and Christian.
 What Tumults and Armies could not ob-
 taine, neither shall Restraint; which though
 it have as little of safety to a Prince, yet it hath
 not more of danger.

The feare of men shall never be my snare;
 nor shall the love of any liberty entangle my
 soule: Better others betray me, than my self;
 and that the price of my liberty should be my
 Conscience: the greatest injuries my Enemies
 seek to inflict upon me, cannot be without my
 owne consent.

While I can deny with Reason, I shall de-
 feat the greatest impressions of their malice,
 who neither know how to use worthily, what
 I have already granted; nor what to require
 more of me but this, That I would seem wil-
 ling to help them to destroy My self & mine.

Although they should destroy me, yet they
 shall have no cause to despise me.

Neither liberty nor life are so dear to me, as
 the peace of my Conscience, the Honour of
 my Crownes, and the welfare of my People;
 which my Word may injure more than any
 Warre can doe; while I gratifie a few to op-
 presse all.

The Lawes will, by Gods blessing, revive,
 with the love and Loyaltie of my subjects; if
 I bury them not by My Consent, and cover
 them in that grave of dishonour, and injustice,
 which

which some mens violence hath digged for them.

If my Captivity or Death must be the price of their redemption, I grudge not to pay it.

No condition can make a King miserable, which carries not with it, his Soules, his Peoples and Posterities thraldome.

After times may see, what the blindnesse of this Age will not; and God may at length shew my Subjects, that I chuse rather to suffer for them, than with them; happily, I might redeeme my self to some shew of liberty, if I would consent to enslave them: I had rather hazard the ruine of one King, than to confirme many Tyrants over them; from whom I pray God deliver them, what ever becomes of me, whose solitude hath not left me alone.

For thou, O God, infinitely good, and great, art with me, whose presence is better than life; and whose service is perfect freedome.

Owe Me for thy Servant, and I shall never have cause to complaine for want of that liberty, which becomes a Man, a Christian, and a King.

Blesse Me still with Reason, as a Man; with Religion, as a Christian; and with constancy in Justice, as a King.

Though thou sufferest Me to be stript of all outward ornaments, yet preserve me ever in those enjoyments, wherein I may enjoy thy self; and
which

which cannot be taken from me against my will.

Let no fire of affliction boyle over my passion
in any impatience, or sordid feares.

There be many say of me, There is no help for
me: doe thou lift up the light of thy countenance
upon me, and I shall neither want safety, liberty,
nor majesty.

Give me that measure of patience and constan-
cy, which my condition now requires.

My strength is scattered, my expectation from
men defeated, my Person restrained: o be not
thou far from me, lest my Enemies prevaile too
much against me.

I am become a wonder, and a scorne to many:
be thou my Helper and Defender.

Show some token upon me for good, that they
that hate me may be ashamed, because thou Lord
hast holpen and comforted me: establishe me with
thy free Spirit, that I may do, and suffer thy will,
as thou wouldst have me.

Be mercifull to me, o Lord, for my Soule tru-
steth in thee: yet and in the shadow of thy wings
will I make my refuge untill these calamities be
overpast.

Arise and deliver me, make no long tarrying, o
my God. Though thou killest me, yet will I trust
in thy mercy, and my Saviours merit.

I know that my Redeemer lieth; though thou
ledest me through the vale and shadow of death,
yet shall I feare none ill.

24. Upon

24. Upon their denying His Majesty the Attendance of His Chaplaines.

When Providence was pleased to deprive Me of all other Civill comforts & secular Attendants I thought the absence of them all might best be supplied by the attendance of some of My Chaplaines; whom for their Function I reverence, and for their Fidelity I have cause to love. By their learning, piety, and prayers, I hoped to be either better enabled to sustain the want of all other enjoyments, or better fitted for the recovery and use of them in Gods good time: so reaping by their pious help a spirituall harvest of grace amidst the thornes, and after the plowings of temporall crosses.

The truth is, I never needed or desired more the service and assistance of men judiciously pious, and soberly devout,

The solitude they have confined Me unto, adds the Wildernesse to my temptations; for, the company they obtrude upon me, is more sad than any solitude can be.

If I had asked My Revenues, My Power of the *Militia*, or any one of My Kingdomes, it had been no wonder to have been denied in those

those things, I where the evill policy of men
forbids all just restitution, lest they should
confesse an injurious usurpation: But to deny
Me the Ghostly comfort of My Chaplaines,
seems a greater rigour and barbarity, then is
ever used by Christians to the meanest Priso-
ners, and greatest Malefactors, whom though
the justice of the Law deprive of worldly com-
forts, yet the mercy of Religion allows them
the benefit of their Clergy, as not ayming at
to destroy their Bodies, and to damne
their Soules.

But My Agony must not be relieved with
the presence of any one good Angel; for
such I account a Learned, Godly, and discreet
Man: and such I would have fall Mine
upon.

They that envie my being a King, and loath
I should be a Christian; while they seek to de-
prive Me of all things else, they are afraid I
should save My soule.

Other sence Charity it self can hardly pick
out of those many harsh Repulses I received;
as to that Request so often made for the at-
tendance of some of My Chaplaines.

I have sometime thought the Unchristian-
nesse of those denials might arise from a dis-
pleasure some men had to see Me prefer My
owne Divines before their Ministers: whom
though I respect for that worth and piety
which

which may be in them; yet I cannot think them so proper for any present Comforters or Physicians; who have (some of them at least) had so great an influence in occasioning these calamities, and inflicting these wounds upon Me.

Nor are the soberest of them so apt for that devotional compliance, and juncture of hearts, which I desire to bear in those holy Offices, to be performed with Me; and for Me, since their judgments, standing at a distance from me, or in jealousy of me, or in opposition against me, their Spirits cannot so harmoniously accord with mine, or mine with theirs, either in Prayer, or other holy duties, as is meet, and most comfortable I whose golden Rule, and bond of Perfection consists in that of mutual love and Charity.

Some remedies are worse then the disease, and some Comforters more miserable then misery it self; when, like *False friends*, they seek not to fortifie ones mind with patience, but perwade a man, by betraying his owne Lancency, to despair of Gods mercy, and so by justifying their injuries, to counteract their hands; and harden the hearts of insolent Enemies. I am so much a friend to all Church-men that have any thing in them becoming that sacred Function, that I have hazarded my

own

the Interests, chiefly upon Conscience and Constancy to mainrain their Rights; whom the more I looked upon as Orphans, and under the sacrilegious eyes of many cruell and spacious Reformers; so I thought it my duty the more to appear as a Father, and a Patron for them and the Church. Although I am very unhandsomly requited by some of them; who may live to repent no lesse for My sufferings, than their own ungratefull errours, and that injurious contempt and meannesse, which they have brought upon their Calling and Persons.

I pity all of them, I despise none: onely I thought I might have leave to make choice of one for My speciall Attendants, who were best approved in My Judgment, and most suable to My affection. For, I held it better to seem undevout, and to hear no mens prayers, than to be forced, or seem to comply with those petitions, to which the heart cannot consent, nor the tongue say *Amen*, without contradicting a mans own understanding, or betraying his own soul.

In Devotions, I love neither profane boldnesse, nor pious non-sense; but such an humble and judicious gravity, as shewes the Speaker to be at once considerate of Gods Majesty, the Churches honour, and his owne Vilenesse; both knowing what things God allows

P

him

him to ask, and in what manner it becomes a Sinner to supplicate the divine Mercy for himself, and others.

I am equally scandalized with all prayers, that sound either imperiously, or rudely, and passionately; as either wanting humility to God, or charity to men, or respect to the duty.

I confesse I am better pleased, as with studied and premeditated Sermons, so with such publique Formes of Prayer, as are fitted to the Churches and every Christians daily & common necessities; because I am by them better assured, what I may joyn My heart unto, than I can be of any mans extemporary sufficiency; which as I doe not wholly exclude from publique occasions, so I allow its just liberty and use in private and devout retirements; where neither the solemnity of the duty, nor the modest regard to others, doe require so great exactnesse as to the outward manner of performance. Though the light of understanding, and the fervency of affection, I hold the maine and most necessary requisites both in constant, and occasionall, solitary, and sociall Devotions.

So that I must needs seem to all equal minds with as much Reason to prefer the service of My own Chaplains before that of their Ministers, as I do the Liturgy before their Directory.

In the one, I have been alwaies educated and exercised; In the other, I am not yet Catechized, nor acquainted: And if I were, yet should I not by that, as by any certain rule and Canon of devotion, be able to follow or find out the indirect extravagancies of most of those men, who highly cry up that as a piece of rare composure and use; which is already as much despised and disused by many of them, as the Common-prayer sometimes was by those men; a great part of whose piety hung upon that popular pin of railing against, and contemning the Government, and Liturgy of this Church. But, I had rather be condemned to the woe of *Vae soli*, than to that of *Vae vobis Hypocritae*, by seeming to pray what I do not approve.

It may be, I am esteemed by my Denyers sufficient of My selfe to discharge My duty to God as a Priest, though not to Men as a Prince.

Indeed, I think both Offices, Regall and Sacerdotall, might will become the same Person; as anciently they were under one name, & the united rights of primogeniture: Nor could I follow better presidents, if I were able, than those two eminent Kings, *David*, and *Solomon*; not more famous for their Scepters and Crownes, than one was for devout Psalmes and Prayers; the other for his divine Parables

and Preaching : whence the one merited and assumed the name of a Prophet, the other of a Preacher. Titles indeed of greater honour, where rightly placed, than any of those the Roman Emperours affected from the Nations they subdued : it being infinitely more glorious to convert Soules to Gods Church by the Word, than to conquer men to a subjection by the Sword.

Yet since the order of Gods wisdome and providence hath, for the most part, alwaies distinguished the gifts and offices of Kings, of Priests, of Princes and Preachers ; both in the Jewish and Christian Churches ; I am sorry to find My selfe reduced to the necessity of being both, or enjoying neither.

For such as seek to deprive Me of Kingly Power and Sovereignty, would no lesse enforce Me to live many Months without all Prayers, Sacraments, and Sermons, unlesse I become My owne Chaplaine.

As I owe the Clergy the protection of a Christian KING, so I desire to enjoy from them the benefit of their gifts and prayers, which I look upon as more prevalent than My owne, or other mens ; by how much they flow from minds more enlightned, and affections lesse distracted, than those, which are uncombred with secular affaires : besides, I think a greater blessing and acceptableness attends

tends those duties, which are rightly performed, as proper to, and within the limits of that calling to which God and the Church have specially designed and consecrated some men: And however, as to that Spirituall Government, by which the devout Soul is subject to Christ, and through his merits daily offers it self and its services to God, every private believer is a King and Priest, invested with the honour of a Royal Priesthood; yet, as to Ecclesiasticall order, and the outward polity of the Church, I think confusion in Religion will as certainly follow every mans turning Priest or Preacher, as it will in the State, where every one affects to rule as King.

I was alwayes bred to more modest, and, I think, more pious Principles: the consciousness to My Spirituall defects makes Me more prize and desire those pious assistances, which holy and good Ministers, either Bishops or Presbyters, may afford Me; especially in these extremities, to which God hath been pleased to suffer some of My Subjects to reduce Me; so as to leave them nothing more, but My life to take from Me, and to leave me nothing to desire, which I thought might lesse provoke their jealousy and offence to deny Me, than this of having some meanes afforded Me for My Soules comfort and support.

To which end I made choice of men, as no

way (that I know) scandalous, so every way eminent for their learning and piety, no less than for their Loyalty: nor can I imagine any exceptions to be made against them, but only this, that they may seem too able and too well affected toward Me and My service.

But this is not the first service (as I count it the best) in which they have forced Me to serve My selfe; though I must confesse I beare with more grief & impatience the want of My Chaplaines, than of any other My Servants; and next (if not beyond in some things) to the being sequestred from my Wife and Children; since from these indeed more of humane and temporary affections, but from those more of heavenly and eternall improvements may be expected.

My comfort is, that, in the inforced (not neglected) want of ordinary meanes, God is wont to afford extraordinary supplies of his gifts and graces.

If his Spirit will teach me and help My Infirmities in prayer, reading and meditation (as I hope he will) I shall need no other, either Orator or Instructor.

To Thee therefore, O my God, doe I direct my now solitary prayers; what I want of others help, supply with the more immediate assistances of thy Spirit, which alone can both enlighten

enlighten My darknesse, and quicken My dullnesse.

O thou Sun of righteousness, thou sacred Fountaine of heavenly light and heat, at once cleare and warme my heart, both by instructing of me, and interceding for me : In thee is all fulnesse : From thee all-sufficiency : By thee is all acceptance. Thou art company enough, and comfort enough : Thou art my King, be also my Prophet and my Priest. Rule me, teach me, pray in me, for me ; and be thou ever with me.

The single wrestlings of Jacob prevailed with thee, in that sacred Dwelling, when he had none to second him but thy selfe ; who didst assist him with power to overcome thee, and by a welcome violence to wrest a blessing from thee.

O look on me thy Servant, in infinite mercy, whom thou didst once blesse with the joynt and sociated Devotions of others, whose fervencie might inflame the coldnesse of my affections towards thee ; when we went to, or met in thy House with the voice of joy and gladnesse, worshipping thee in the unity of spirits, and with the bond of Peace.

O forgive the neglect, and not improving of those happy opportunities.

It is now thy pleasure that I should be as a Pelican in the wilderness, as a Sparrow on the house top, and as a coale scattered from all those pious glowings, and devout reflections, which might

best kinde, preserve, and encrease the holy fire of thy graces on the Altar of my heart, whence the sacrifice of prayers, and incense of praises, might be duly offered up to thee.

Yet O thou that breakest not the bruized Reed, nor quenchest the smoaking Flax, doe not despise the weaknesse of my prayers, nor the smotherings of my soul in this uncomfortable lonenesse; in which I am constrained by some mens uncharitable denials of those helps, which I much want, and no lesse desire.

O let the hardnesse of their hearts occasion the softnings of mine to thee, and for Them. Let their hatred kinde my love, let their unreasonable denials of my Religious desires the more excite my prayers to thee. Let their inexorable deafnesse encline thine eare to me; who art a God easily to be entreated; thine ear is not heavy, that it cannot, nor thy heart hard, that it will not hear, nor thy hand shortned, that it cannot help Me thy desolate Supplyant.

Thou permittest men to deprive me of those outward means, which thou hast appointed in thy Church; but they cannot debarre me from the communion of that inward grace, which thou alone breathest into humble hearts.

O make me such, and thou wilt teach me; thou wilt hear me, thou wilt help me: The broken and contrite heart I know thou wilt not despise.

Thou, O Lord canst at once make me thy Temple,
thy

thy Priest, thy Sacrifice, and thine Altar; while
from an humble heart (alone) daily offer up in
holy Meditations, fervent prayers, and unfeigned
teares my self to thee; who preparest me for thee,
dwellest in me, and acceptest of me.

Thou, O Lord, didst cause by secret supplies and
miraculous infusions, that the handfull of meal
in the vessell should not spend, nor the little oyle
in the cruse faile the Widow, during the time of
drought and dearth.

O look on my soul, which, as a Widow, is now de-
solate & forsaken: let not those saving Truths I
have formerly learned now fail my memory; ner
the sweet effusions of thy Spirit, which I have
sometime felt, now be wanting to my heart, in this
famine of ordinary and wholesome food for the re-
freshing of my Soul.

Which yet I had rather chuse than to feed from
those hands who mingle my bread with ashes, and
my wine with gall; rather tormenting, than teach-
ing me; whose mouths are proner to bitter reproa-
ches of me, than to hearty prayers for me.

Thou knowest, O Lord of truth, how oft they
wrest thy holy Scriptures to My destruction,
(which are clear for their subjection, and my
preservation) O let it not be to their damnation.

Thou knowest how some men (under colour of
long prayers) have sought to devour the houses
of their Brethren, their King, and their God.

O let not those mens balmes break my head, nor
their

their Cordialls oppresse my heart, I will even more pray against their wickednesse.

From the poyson under their tongues, from the snares of their lips, from the fire, and the swords of their words ever deliver Me, O Lord, and all those Loyall and Religious hearts, who desire and delight in the prosperity of my soule, and who seek by their prayers to relieve this sadnesse, and solitude of thy servant, O my King and my God.

25. Penitentiall Meditations and Vowes in the KING'S solitude at Holmeby.

GIve ear to my words O Lord, consider my meditation, and hearken to the voice of my cry, my King and my God, for unto thee will I pray.

I said in my haste I am cast out of the sight of thine eyes; neverthelesse thou hearest the voice of my supplication, when I cry unto thee.

If thou Lord shouldst be extreame to mark what is done amisse, who can abide it? But there is mercy with thee, that thou mayst be feared; therefore shall sinners fly unto thee.

I acknowledg my sins before thee, which have the aggravation of my condition; the eminency of

of My Place adding weight to My offences.

Forgive, I beseech thee, My Personall, and my Peoples sinnes; which are so farre mine, as I have not improved the power thou gavest me, to thy glory, and my Subjects good: Thou hast now brought Me from the glory and freedome of a King, to be a Prisoner to my own Subjects: First-ly, ô Lord, as to thy over-ruling hand, because in many things I have rebelled against thee.

Though thou hast restrained my Person, yet enlarge my heart to Thee, and thy grace towards Me.

I come far short of Davids piety; yet since I may equall Davids afflictions, give me also the comforts and the sure mercies of David.

Let the penitent sense I have of my sins, be an evidence to me, that thou hast pardoned them.

Let not the evils, which I and my Kingdomes have suffered, seem little unto thee; though thou hast not punished us according to our sins.

Turn thee (ô Lord) unto me; have mercy upon me, for I am desolate and afflicted.

The sorrows of my heart are enlarged; ô bring thou me out of my troubles.

Hast thou forgotten to be gracious, and shut up thy loving kindnesse in displeasure?

O remember thy compassions of old, and thy loving kindnesse, which have been for many Generations.

I had utterly fainted, if I had not believed to see

see thy goodnesse in the land of the living.

Let not the sinnes of our prosperity deprive
of the benefit of thy afflictions.

Let this fiery triall consume the drosse, which
in long peace and plenty we had contracted.

Though thou continuest miseries, yet withdraw
not thy grace; what is wanting of prosperity,
make up in patience and repentance.

And if thy anger be not to be yet turned away,
but thy hand of justice must be stretched out still;
Let it, I beseech thee, be against me, and my Fa-
thers house; as for these sheep, what have they
done?

Let my sufferings satiate the malice of mine,
and thy Churches Enemies.

But let their cruelty never exceed the measure
of my charity.

Banish from me all thoughts of Revenge, that
I may not lose the reward, nor thou the glory of
my patience.

As thou givest me a heart to forgive them, so
I beseech thee doe thou forgive what they have
done against thee and me.

And now, O Lord, as thou hast given me an
heart to pray unto thee; so hear and accept this
Vow, which I make before thee.

If thou wilt in mercy remember me, and my
Kingdomes; In continuing the light of thy
Gospell, and setting thy true Religion among
us.

In restoring to us the benefit of the Lawes, and the due execution of justice.

In suppressing the many Schismes in Church, and Factions in State.

If thou wilt restore me and mine to the ancient Rights and glory of my Predecessours.

If thou wilt turne the hearts of my people to thy selfe in Piety, to me in Loyalty, and to one another in Charity.

If thou wilt quench the flames, and withdraw the fewell of these Civill Wars.

If thou wilt blesse us with the freedome of publique Counsels, and deliver the Honour of Parliaments from the insolencie of the Vulgar.

If thou wilt keep me from the great offence of enacting any thing against my Conscience; and especially from consenting to sacrilegious rapines, and spoilings of thy Church.

If Thou wilt restore Me to a capacity to glorifie Thee in doing good, both to the Church and State.

Then shall my soule praise thee, and magnifie thy name before my People.

Then shall thy glory be dearer to me then my Crownes; and the advancement of true Religion both in purity and power be My chiefest care.

Then will I rule my People with justice, and my Kingdomes with equity.

To thy more immediate hand shall I ever own
as

as the rightfull succession, so the mercifull re-
 stauration of My Kingdomes, and the glory of
 them.

If thou wilt bring Me again with peace, safety,
 and honour, to my chiefest City, and my Parlia-
 ment.

If thou wilt againe put the Sword of Justice
 into my hand to punish and protect.

Then will I make all the world to see, and my
 very Enemies to enjoy the benefit of this Vow and
 resolution of Christian charity, which I now
 make unto thee ô Lord.

As I doe freely pardon for Christ's sake those
 that have offended me in any kind; so my hand
 shall never be against any man to revenge what
 is past, in regard of any particular injury done
 to me.

We have been mutually punished in our un-
 naturall divisions; for thy sake, ô Lord, and for
 the love of my Redeemer, have I purposed this
 in my heart, That I will use all means in the way
 of amnesty, and indemnity, which may most fully
 remove all feares, and bury all jealousies in for-
 getfulness.

Let thy mercies be toward me and mine, as my
 resolutions of Truth and Peace are toward my
 People.

Heare my prayer, ô Lord, which goeth not out
 of fayned lips.

Blessed be God, who hath not turned away my
 prayer;

prayer; nor taken his mercy from Me.

O my soule, commit thy way to the Lord, trust in him, and he shall bring it to passe.

But if thou wilt not restore me and mine, what am I that I should charge thee foolishly?

Thou, O Lord, hast given, and thou hast taken, blessed be thy name.

May my People and thy Church be happy, if not by me, yet without me.

26. Upon the Armies Surprisall of the KING at Holmeby, and the ensuing distractions in the two Houses, the Army, and the City.

WHat part God will have Me now to act or suffer in this new and strange scene of affaires, I am not much solicitous; since little practise will serve that man, who onely seeks to represent a part of honesty and honour.

This surprize of Me tells the world, that a KING cannot be so low, but He is considerable; adding weight to that Party where he appears.

This

This motion, like others of the Times, seems excentricque and irregular, yet not well to be resisted or quieted : Better swim down such a stream, than in vain to strive against it.

These are but the struglings of those twins, which lately one womb enclosed, the younger striving to prevaile against the elder ; what the Presbyterians have hunted after, the Independents now seek to catch for themselves.

So impossible is it for lines to be drawn from the center, and not to divide from each other ; so much the wider, by how much they go farther from the point of union.

That the Builders of *Babel* should from division fall to confusion, is no wonder ; but for those that pretend to build *Jerusalem*, to divide their tongues and hands, is but an ill omen ; and sounds too like the fury of those Zealots, whose intestine bitterness and divisions were the greatest occasion of the last fatal destruction of that City.

Well may I change my Keepers and Prison, but not my captive condition ; onely with this hope of bettering, that those, who are so much professed Patrons for the Peoples Liberties, cannot be utterly against the Liberry of their KING ; what they demand for their owne Consciences, they cannot in Reason deny to Mine.

In this they seem more ingenuious, than the

Pref-

Presbyterian rigour, who, sometimes complaining of exacting their conformity to laws, are become the greatest Exactors of other mens submission to their novell injunctions, before they are stamped with the Authority of Lawes, which they cannot well have without thy consent.

'Tis a great argument, that the Independent think themselves manumitted from their Rivals service, in that they carry on a businesse of such consequence, as the assuming My Person into the Armies custody, without any Commission, but that of their own will and power. Such, as will thus adventure on a King, must not be thought over-modest, or timorous to carry on any designe they have a mind to.

Their next motion menaces, and scares both the two Houses & the City: which, soon after acting over again that former part of tumultuary motions, (never questioned, punished, or repented) must now suffer for both; and see their former sinne in the glasse of the present terrours and distractions.

No man is so blind as not to see herein the hand of divine justice; they, that by Tumults first occasioned the raising of Armes, must now be chastened by their own Army for new Tumults.

So hardly can men be content with one sin,
Q but

but adde sin to sin, till the latter punish the former; such as were content to see Me, and many Members of both Houses, driven away by the first unsuppressed Tumults, are now forced to fly to an Army, to defend themselves against them,

But who can unfold the riddle of some mens justice? the Members of both houses who at first withdrew, (as My self was forced to do) from the rudenesse of the Tumults, were counted Desertors, and outed of their Places in Parliament.

Such as stayed then, and enjoyed the benefit of the Tumults, were asserted for the only Parliament-men: now the Flyers from, and Forsakers of their Places, carry the Parliamentary power along with them; complaine highly against the Tumults, and vindicate themselves by an Army: such as remained and kept their stations, are looked upon as Abettors of tumultuary insolencies, and Be-trayers of the freedom and honour of Parliament.

Thus is Power above all Rule, Order, and Law; where men look more to present Advantages than their consciences, and the unchangeable rules of Justice; while they are Judges of others, they are forced to condemn themselves.

Now the plea against Tumults holds good, the

the Authors and Abettors of them are guilty of prodigious insolencies; when as before, they were counted as Friends and necessary Assistants.

I see Vengeance pursues and overtakes (as the Mice and Rats are said to have done the Bishop in *Germany*) them that thought to have escaped and fortified themselves most impregnably against it, both by their multitude and compliance.

Whom the Laws cannot, God will punish, by their own crimes and hands.

I cannot but observe this divine Justice, yet with sorrow and pity; for, I alwaies wished so well to Parliament and City, that I was sorry to see them do, or suffer, any thing unworthy such great and considerable bodies in this Kingdom.

I was glad to see them onely scared and humbled, not broken by that shaking. I never had so ill a thought of those Cities as to despair of their Loyalty to Me; which mistakes might eclipse, but I never believed Justice had quite put out.

I pray God the storm be yet wholly passed over them; upon whom I look, as Christ did sometime over *Jerusalem*, as objects of My prayers and teares, with compassionate grief, foreseeing those severer scatterings which will certainly befall such as wantonly refuse to be

gathered to their duty : fatall blindnesse frequently attending and punishing wilfull, so that men shall not be able at last to prevent their sorrows, who would not timely repent of their sin^e; nor shall they be suffered to enjoy the comforts, who securely neglect the counsels belonging to their peace. They will finde that Brethren in iniquity are not farre from becoming insolent enemies; there being nothing harder then to keepe ill men long in one mind.

Nor is it possible to gaine a faire period for those notions which go rather in a round and circle of fansie, than in a right line of reason rending to the Law, the onely center of publique consistency; whither I pray God at last bring all sides.

Which will easily be done, when we shall fully see how much more happy we are, to be subject to the known Laws, then to the various wils of any men, seem they never so plausible at first.

Vulgar compliance with any illegall and extravagant waies, like violent motions in nature, soon grows weary of it self, and ends in a refractory sullenness: Peoples rebounds are oft in their faces, who first put them upon those violent strokes.

For the Army (which is so far excusable, as they act according to Souldiers principles, and interests,

interests, demanding Pay and Indemnity) I think it necessary, in order to the publike peace that they should be satisfied, as far as is just; no man being more prone to consider them than My self: though they have fought against Me, yet I cannot but so far esteem that valour and gallantry they have sometime shewed, as to wish I may never want such men to maintain My Self, My Laws, and My Kingdoms, in such a peace, as wherein they may enjoy their share and proportion as much as any men.

But thou, O Lord, who art perfect Unity in a sacred Trinity, in mercy behold those, whom thy justice hath divided.

Deliver Me from the strivings of My People, and make Me to see how much they need My Prayers and pity, who agreed to fight against Me; and yet are now ready to fight against one another; to the continuance of My Kingdomes distractions.

Discover to all sides the waies of peace, from which they have swarved: which consists not in the divided wils of Parties, but in the point and due observation of the Laws.

Make Me willing to go whither thou wilt lead Me by thy providence; and be thou ever with Me, that I may see thy constancy in the worlds variety and changes.

Make me even such as thou wouldst have Me, that I may at last enjoy that safety and tranquillity which thou alone canst give Me.

Divert, I pray thee, O Lord, thy heavy wrath justly hanging over those populous Cities, whose plenty is prone to adde fewell to their luxury, their wealth to make them wanton, their multitudes tempting them to security, & their security exposing them to unexpected miseries.

Give them eyes to see, hearts to consider, wits to embrace, and courage to act those things which belong to thy glory and the publique peace, lest their calamity come upon them as an armed man.

Teach them, That they cannot want enemies who abound in sinne; nor shall they be long undisarmed and un-destroyed, who, with a high hand persisting to fight against thee and the clear convictions of their owne consciences, fight more against themselves, than ever they did against Me.

Their sinnes exposing them to thy Justice, their riches to others injuries, their number to Tumults, and their Tumults to confusion.

Though they have with much forwardnesse helped to destroy Me; yet let not my fall be their ruine.

Let Me not so much consider, either what they have done, or I have suffered, (chiefly at first by them) as to forget to imitate My crucified Redeemer,

Redeemer, to plead their ignorance for their pardon;
and in My dying extremities to pray to thee, O
Father, to forgive them, for they knew not what
they did.

The teares they have denied Me in My saddest
condition, give them grace to bestow upon them-
selves; who the lesse they weep for Me, the more
cause they have to weep for themselves.

O let not My blood be upon them and their Chil-
dren, whom the fraud and faction of some, not the
malice of all, have excited to crucifie Me.

But thou, O Lord, canst, and wilt (as thou didst
My Redeemer) both exalt and perfect Me by My
sufferings, which have more in them of thy mercy,
then of mans cruelty, or thy own justice.



Natus May 29. An 1630. Etatis suae 19.

27. *To the Prince of Wales.*

S On; if these Papers, with some others, wherein I have set down the private reflections of My Conscience, and My most impartiall thoughts, touching the chiefe passages, which hath been most remarkable, or contained in My late troubles, come to your hands, to whom they are chiefly designed; they may be so far usefull to you, as to state your Judgement aright in what hath passed; where-
in pious is the best use can be made; and they may also give you some directions, how to remedy the present distempers, and prevent (if God will) the like for time to come.

It is some kind of deceiving and lessening the injury of My long restraint, when I finde My leisure and solitude have produced something worthy of My self, and usefull to you; That neither you, nor any other, may hereafter measure My Cause by the Successe; nor My Judgement of things, by My misfortunes; which I count the greater by far, because they have so far lighted upon you, & some others, whom I have most cause to love, as well as My self, and of whose unmerited sufferings I have a greater sense, then of Mine own.

But this advantage of wisdom you have above other Princes; that you have begun,
and

and now spent some yeers of discretion, in the experience of troubles, and exercise of patience, wherein Piety, and all Vertues, both Morall and Politicall, are commonly better planted to a thriving (as trees set in Winter) then in the warmth and serenity of times; or amidst those delights, which usually attend Princes Courts in times of peace and plenty; which are prone, either to root up all plants of true Vertue & Honour; or to be contented only with some leaves, and withering formalities of them, without any reall fruits, such as tend to the Publick good; for which Princes should alwayes remember they are born, and by providence designed.

The evidence of which different education the holy Writ affords us in the contemplation of *David* and *Reboboam*: The one prepared, by many afflictions, for a flourishing kingdom, the other softned by the unparalel'd prosperity of *Solomons* Court: & so corrupted to the great diminution, both for Peace, Honour, & Kingdome, by those flatteries, which are as unseparable from prosperous Princes, as Flies are from fruit in Summer; whom adversity, like cold weather, drives away.

I had rather you should be *Charles le Bon*, then *le Grand*, good, then great; I hope God hath designed you to both, having so early put you into that exercise of his Graces, and

Gifts bestowed upon you, which may best
weed out all vicious inclinations, and dispose
you to those Princely endowments, and em-
ployments, which will most gain the love, and
extend the welfare of those, over whom God
shall place you.

With God I would have you begin and
end, who is King of Kings ; the Sovereign
disposer of the Kingdomes of the world,
who pulleth downe one, and setteth up ano-
ther.

The best Government, and highest Sove-
raignty you can attain to, is, to be subject to
him, that the Scepter of his Word and Spirit
may rule in your heart.

The true glory of Princes consists in advan-
cing Gods Glory in the maintenance of true
Religion, and the Churches good ; Also in the
dispensation of civill Power, with Justice and
Honour to the publike Peace.

Piety will make you prosperous; at least it
will keep you from being miserable; nor is he
much a loser, that loseth all, yet saveth his
owne soule at last.

To which Center of true Happinesse God, I
trust, hath and will graciously direct all these
black lines of Affliction, which he hath been
pleased to draw on me, and by which he hath
(I hope) drawn me nearer to himself. You
have already tasted of that cup, whereof I
have

have liberally drank ; which I look upon as Gods Phisick, having that in healthfulnesse, which it wants in pleasure.

Above all, I would have you, as I hope you are already, well-grounded and settled in your Religion: The best profession of which I have ever esteemed that of the Church of *England*, in which you have been educated, yet I would have your own Judgement and Reason now seal to that sacred bond which education hath written, that it may be judiciously your own Religion, and not other mens custome or tradition, which you professe.

In this I charge you to persevere, as coming nearest to Gods Word for Doctrine, & to the primitive examples for Government, with some little amendment, which I have elsewhere expressed, & often offered, though in vain. Your fixation in matters of Religion will not be more necessary for your soule, then your Kingdomes peace, when God shall bring you to them.

For I have observed, that the Divell of Rebellion doth commonly turn himself into an Angell of Reformation ; and the old Serpent can pretend new Lights : When some mens Consciences accuse them for Sedition and Faction, they stop its mouth with the name and noise of Religion ; when Piety pleads for peace and patience, they cry out Zeale.

So that, unlesse in this point You be well
led, you shall never want temptations to
destroy you and yours, under pretensions of
forming matters of Religion; for that seemes,
even to worst men, as the best and most auspi-
cious beginning of their worst designs.

Where, besides the Novelty which is taking
enough with the Vulgar, every one hath an
affectation, by seeming forward to an outward
Reformation of Religion, to be thought ze-
alous; hoping to cover those irreligious defor-
mities whereto they are conscious, by severity
of censuring other mens opinions or actions.

Take heed of abetting any Factions, or ap-
plying to any publick discriminations in mat-
ters of Religion, contrary to what is in your
Judgement, and the Church well settled; your
partiall adhering, as head, to any one side
gaines you not so great advantages in some
mens hearts (who are prone to be of their
Kings Religion) as it loseth you in others; who
think themselves, & their profession first despi-
sed, then persecuted by you: Take such a course
as may either with calmnesse & charity quite
remove the seeming differences and offences
by impartiality, or so order affairs in point of
Power, that you shall not need to fear or flat-
ter any Faction. For if ever you stand in need
of the, or must stand to their curtesie, you are
undone: The Serpent will devour the Dove:
you

you may never expect lesse of loyalty, justice, or humanity, than frō those, who engage into religious Rebellion; Their interest is alwaies made Gods; under the colours of Piety, ambitious policies march, not onely with greatest security, but applause, as to the populacy; you may heare from them *Jacob's* voyce, but you shall feele they have *Esaie's* hands.

Nothing seemed lesse considerable then the Presbyterian Faction in *England*, for many yeeres; so compliant they were to publique order: nor indeed was their Party great either in Church, or State, as to mens judgments: But as soon as discontents drave men into Sidings (as ill humours fall to the disaffected part, which causes inflamations) so did all, at first, who affected any novelties, adhere to that Side, as the most remarkable and specious note of difference (then) in point of Religion.

All the lesser Factions at first were officious Servants to Presbytery their great Masters: till time and military successe, discovering to each their peculiar advantages, invited them to part stakes; and, leaving the joynt stock of uniform Religion, pretended each to drive for their Party the trade of profits and preferments, to the breaking and undoing not onely of the Church and State, but even of Presbytery it self, which seemed and hoped at first to have ingrossed all.

Let

Let nothing seem little or despicable to you in matters which concerne Religion and the Churches peace, so as to neglect a speedy re-forming and effectuall suppressing Errors and Scismes; which seem at first but as a hand-bredth, by seditious Spirits, as by strong winds, are soon made to cover and darken the whole Heaven.

When you have done justice to God, your owne soule and his Church, in the profession and preservation both of truth and unity in Religion: the next main hinge on which your prosperity will depend, and move, is, that of civill Justice, wherein the settled Laws of these Kingdoms, to which you are rightly Heire, are the most excellent rules you can governe by; which by an admirable temperament give very much to Subjects industry, liberty, and happinesse; and yet reserve enough to the Majesty and prerogative of any King, who owns his People as Subjects, not as Slaves; whose subjection, as it preserves their property, peace, & safety, so it will never diminish your Rights, nor their ingenuous Liberties; which consists in the enjoyment of the fruits of their industry, and the benefit of those Lawes to which themselves have consented.

Never charge your Head with such a Crown, as shall by its heavinesse oppresse the whole body, the weaknes of whose parts cannot

not returne any thing of strength, honour, or safety, to the head, but a necessary debilitation and ruine.

Your Prerogative is best shewed and exercised in remitting, rather then exacting the rigor of the Laws; there being nothing worse than legall Tyranny.

In these two points, the preservation of established Religion and Laws, I may (without vanity) turn the reproach of my sufferings, as to the worlds censure, into the honour of a kind of Martyrdome, as to the testimony of My own Conscience; The Troublers of My Kingdomes having nothing else to object against Me but this, That I preferre Religion and Laws established before those alterations they propounded.

And so indeed I do, and ever shall, till I am convinced by better Arguments, then what hitherto hath been chiefly used towards Me; Tumults, Armies, and Prisons.

I cannot yet learne that lesson, nor I hope ever will you, That it is safe for a King to gratifie any Faction with the perturbation of the Laws, in which is wrapt up the publique Interest, and the good of the Community.

How God wil deal with Me, as to the removal of these pressures, and indignities, which his justice, by the very unjust hands of some of My Subjects, hath been pleased to lay upon Me,

Me, I cannot tell: nor am I much solicitous what wrong I suffer from men, while I retain in My soule, what I believe is right before God.

I have offered all for Reformation and Safety; that in Reason, Honour, and Conscience I can; reserving only what I cannot consent unto, without an irreparable injury to My owne Soule, the Church, and My People; and to You also, as the next and undoubted Heire of My Kingdomes.

To which if the divine Providence, to whom no difficulties are insuperable, shall in his due time after My decease bring You, as I hope he will; My counsell and charge to You, is, That You seriously consider the former, real, or objected miscarriages, which might occasion My troubles, that You may avoid them.

Never repose so much upon any mans single counsell, fidelity, and discretion, in managing affairs of the first magnitude, (that is, matters of Religion and Justice) as to create in Your self, or others, a diffidence of Your own judgment, which is likely to be alwaies more constant and impartiall to the interests of Your Crown and Kingdome than any mans.

Next, beware of exasperating any Factions by the crosse, and asperity of some mens passions, humours, and private opinions; imployed by You, grounded onely upon the dif-

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ferences

ferences in lesser matters, which are but the skirts and suburbs of Religion.

Wherein a charitable connivence and Christian toleration often dissipates their strength, whom rougher opposition fortifies; and puts the despised and oppressed Party, into such Combinations, as may most enable them to get a full revenge on those they count their Persecutors, who are commonly assisted by that vulgar commiseration, which attends all, that are said to suffer under the notion of Religion.

Provided, the difference amount not to an insolent opposition of Lawes, and Government, or Religion established, as to the essentials of them; such motions and minings are intolerable.

Alwaies keep up solid piety, and those fundamentall Truths (which mend both hearts; and lives of men) with impartiall favour and justice.

Take heed that outward circumstances and formalities of Religion devour not all, or the best encouragements of learning, industry, and piety; but with an equall eye, and impartiall hand, distribute favours and rewards to all men, as you find them for their reall goodnesse both in abilities and fidelity worthy and capable of them.

This will be sure to gaine You the hearts of
the

the best, and the most good; who, though they be not good themselves, yet are glad to see the severer wayes of virtue at any time sweetned by temporall rewards.

I have, you see, conflicted with different and opposite Factions, (for so I must needs call and count all those, that act not in any conformity to the Lawes established, in Church and State) no sooner have they by force subdued what they counted their Common Enemy, (that is, all those that adhered to the Lawes, and to Me) and are secured from that fear, but they are divided to so high a rivalry, as sets them more at defiance against each other, than against their first Antagonists.

Time will dissipate all factions, when once the rough hornes of private mens covetous and ambitious designs shall discover themselves, which were at first wrapt up and hidden under the soft and smooth pretentions of Religion, Reformation, and Liberty: As the Wolfe is not lesse cruell, so he will be more justly hated, when he shall appear no better than a Wolf under Sheeps cloathing.

But, as for the seduced Train of the Vulgar, who in their simplicity follow those disguises, My charge and counsell to You, is, That as You need no palliations for any designs, (as other men) so that you study really to exceed: (in true and constant demonstra-

tions of goodnesse, piety, and virtue, towards the People) even all those men, that make the greatest noise and ostentations of Religion; so You shall neither fear any detection, (as they doe, who have but the face and mask of goodnesse) nor shall You frustrate the just expectations of Your People; who cannot in Reason promise themselves so much good from any Subjects novelties, as from the virtuous constancy of their King.

When these mountaines of congealed factions shall by the sunshine of Gods mercy, and the splendour of Your virtues be thawed and dissipated; and the abused Vulgar shall have learned, that none are greater Oppressours of their Estates, Liberties, and Consciences, than those men, that entitle themselves, The Patrons and Vindicators of them, onely to usurp power over them; Let then no passion betray You to any study of revenge upon those, whose owne sinne and folly will sufficiently punish them in due time.

But as soone as the forked arrow of factious emulations is drawn out, use all princely arts, and clemency, to heal the wounds; that the smart of the cure may not equall the anguish of the hurt.

I have offered Acts of Indempnity, and Oblivion, to so great a latitude, as may include

clude all, that can but suspect themselves to be any way obnoxious to the Laws ; and which might serve to exclude all future Jealousies and insecurities.

I would have You alwaies propense to the same way, when ever it shall be desired and accepted, let it be granted, not onely as an Act of State-policy and necessity, but of Christian charity and choice.

It is all I have now left Me, a power to forgive those, that have deprived Me of all ; and, I thank God, I have a heart to doe it ; and joy as much in this grace, which God hath given Me, as in all My former enjoyments ; for this is a greater argument of Gods love to Me, than any prosperity can be.

Be confident (as I am) that the most of all sides, who have done amisse, have done so, not out of malice, but mis-information, or mis-apprehension of things.

None will be more loyall and faithfull to Me and You, than those Subjects, who sensible of their Errours, and our Injuries, will feel in their owne Soules most vehement motives to repentance ; and earnest desires to make some reparations for their former defects.

As Your quality sets You beyond any Duell with any Subject ; so the noblenesse of Your mind must raise You above the meditating

any revenge, or executing Your anger upon the many.

The more conscious You shall be to Your own merits, upon your People, the more prone You will be to expect all love and loyalty from them; and to inflict no punishment upon them for former miscarriages: You will have more inward complacency in pardoning one, than in punishing a thousand.

This I write to You, not despairing of Gods mercy, and My Subjects affections towards You; both which, I hope, You will study to deserve; yet We cannot merit of God, but by his owne mercy.

If God shall see fit to restore Me, and You after Me, to those enjoyments, which the Lawes have assigned to Us; and no Subjects without an high degree of guilt and sinne can develt us of; then may I have better opportunity, when I shall be so happy to see You in peace, to let You more fully understand the things that belong to Gods glory, Your own honour, and the Kingdomes peace.

But, if You never see My face againe, and God will have Me buried in such a barbarous Imprisonment & obscurity, (which the perfecting some mens designs require) wherein few hearts that love me are permitted to exchange a word, or a look with Me; I doe require and entreat You as Your Father, and Your King,

that

that You never suffer Your heart to receive the least check against, or disaffection from the true Religion established in the Church of *England*.

I tell You, I have tried it, and after much search, and many disputes, have concluded it to be the best in the world; not onely in the Community, as Christian, but also in the special notion, as Reformed; keeping the middle way between the pomp of superstitious Tyranny, and the meannesse of fantastique Anarchy.

Not but that (the draught being excellent as to the maine, both for Doctrine & Government, in the Church of *England*) some lines, as in very good figures, may happily need some sweetning, or polishing; which might here have easily been done by a safe and gentle hand; if some mens precipitancy had not violently demanded such rude Alterations, as would have quite destroyed all the beauty and proportions of the whole.

The scandall of the late Troubles, which some may object, and urge to You against the Protestant Religion established in *England*, is easily answered to them, or Your owne thoughts in this, That scarce any one who hath been a Beginner, or an active Prosecutor of this late Warre against the Church, the Lawes, and Me, either was, or is a true Lover,

Embracer, or Præfiser of the Protestant Religion, established in *England* : which neither gives such rules, nor ever before set such examples.

'Tis true, some heretofore had the boldnesse to present threatening Petitions to their Princes & Parliaments, which others of the same Faction (but of worse Spirits) have now put in execution; but let not counterfeit and disorderly Zeale abate Your value and esteem of true pietie; both of them are to be *knowne by their fruits*; the sweetnesse of the Vine & Fig-tree is not to be despised, though the Brambles and Thornes should pretend to beare Figs and Grapes, thereby to rule over the Trees.

Nor would I have You to entertaine any conversation, or dislike of Parliaments; which, in their right constitution with Freedome and Honour, will never injure or diminish Your greatnesse, but will rather be as interchangings of love, loyalty, and confidence, between a Prince, and His People.

Nor would the events of this black Parliament have been other then such (however much biassed by Factions in the Elections) if it had been preserved from the insolencies of popular dictates, and tumultuary impressions: The sad effects of which will, no doubt, make all Parliaments after this more cautious to preserve that Freedome, and Honour, which

which belongs to such Assemblies (when once they have fully shaken off this yoke of Vulgar encroachment) since the publique interest consists in the mutuall and common good both of Prince and People.

Nothing can be more happy for all, than in faire, grave, and Honourable waies to contri-
bute their Counsels in Common, enacting all things by publique consent; without tyranny or Tumults. We must not starve our selves, because some men have surfeited of wholesome foods.

And if neither I, nor You, be ever restored to Our Rights, but God, in his severest justice, will punish My Subjects with continuance in their sinne, and suffer them to be deluded with the prosperity of their wickednesse; I hope God will give Me, and You, that grace, which will teach and enable Us, to want, as well as to weare a Crowne, which is not worth taking up, or enjoying upon sordid, dishonourable, and irreligious terms.

Keep You to true principles of piety, virtue, and honour; You shall never want a Kingdom.

A principall point of Your honour will consist in Your deferring all respect, love, and protection to Your Mother, My Wife; who hath many waies deserved well of Me, and chiefly in this, that (having been a means to
blesse

blesse Me with so many hopefull Children;
all which, with their Mother, I recommend
to Your love, and care) She hath been con-
tent with incomparable magnanimity and pa-
tience to suffer both for, and with Me, and
You.

My prayer to God Almighty, is, (whatever
becomes of Me, who am, I thank God, wrap-
up and fortified in My owne Innocency, and
his Grace) that he would be pleased to make
You an Anchor, or Harbour rather, to those
tossed and weather-beaten Kingdomes; a Re-
pairer by Your wisdom, justice, piety, and
valour, of what the folly and wickednesse of
some men have so farre ruined, as to leave no-
thing entire in Church or State to the Crown,
the Nobility, the Clergy, or the Commons;
either as to Lawes, Liberties, Estates, Order,
Honour, Conscience, or Lives.

When they have destroyed Me, (for I know
not how farre God may permit the malice and
cruelty of My Enemies to proceed, and such
apprehensions some mens words and actions
have already given Me) as I doubt not but My
bloud wil crie aloud for vengeance to heaven;
so I beseech God not to pour out his wrath
upon the generality of the People, who have
either deserved Me, or engaged against Me,
through the iustice and hypocrisie of their
Leaders; whose inward horror will be their
first

fast Tormenter, nor will they escape exemplary judgments.

For those that loved Me, I pray God, they may have no misse of Me, when I am gone; so much I wish and hope, that all good Subjects may be satisfied with the blessings of Your presence and virtues.

For those that repent of any defects in their duty toward Me, as I freely forgive them in the word of a Christian KING, so I believe You will find them truly Zealous, to repay with interest that loyalty and love to You, which was due to Me.

In summe, what good I intended, doe You performe; when God shall give You power: much good I have offered, more I purposed to Church & State, if times had been capable of it.

The deception will soone vanish, and the Vizards will fall off apace; This maske of Religion on the face of Rebellion (for so it now plainly appears, since My Restraint and cruel usage, that they sought not for Me, as was pretended) will not long serve to hide some mens deformities.

Happy times, I hope, attend You, wherein Your Subjects (by their miseries) will have learned, That Religion to their God, and Loyalty to their King, cannot be parted without both their sin and their infelicity.

I pray God blesse You, and establish Your Kingdomes in righteousness, Your Soule in true Religion, and Your honour in the love of God and Your people.

And if God will have disloyalty perfected by My destruction: let My memory ever, with My name, live in You; as of Your Father, that loves You: and once a King of three flourishing Kingdomes; whom God thought fit to honour, not onely with the Scepter and Government of them, but also with the suffering many indignities, and an untimely death for them; while I studied to preserve the rights of the Church, the power of the Lawes, the honour of My Crowne, the priviledge of Parliaments, the liberties of My People, and My owne Conscience; which I thank God, is dearer to Me than a thousand Kingdomes.

to I know God can, I hope he yet will, restore Me to My Rights: I cannot despaire either of his mercy, or of My Peoples love and pity.

At worst, I trust I shall but go before You to a better Kingdome, which God hath prepared for Me, and Me for it, through My Saviour Jesus Christ, to whose mercies I commend You and all mine.

Farewell, till We meet, if not on Earth, yet in Heaven.

*Meditations upon Death, after
the Votes of Non-Addresses,
and His Majesties Closer
Imprisonment in Carisbrooke-
Castle.*

AS I have leisure enough, so I have cause more than enough, to meditate upon, & prepare for My Death: for, I know, there are but few steps between the Prisons and Graves of Princes.

It is Gods indulgence, which gives Me the space; but Mans cruelty, that gives Me the sad occasions for these thoughts.

For, besides the common burden of mortality, which lies upon Me, as a Man; I now beare the heavy load of other mens ambitions, fears, jealousies, and cruell passions, whose envie or enmity against Me makes their owne lives seem deadly to them, while I enjoy any part of Mine.

I thank God, My prosperity made Me not wholly a Stranger to the contemplations of mortality:

Those are never unseasonable, since this is alwaies uncertaine: Death being an eclipse,
which

which oft happeneth as well in clear, as cloudy daies.

But My now long and sharp adversity hath so reconciled in Me those naturall Antipathies between Life and Death, which are in all men, that I thank God, the common terrors of it are dispelled; and the speciall horror of it, as to My particular, much allayed: for, although My death at present may justly be represented to Me with all those terrible aggravations, which the policy of cruell and implacable enemies can put upon it, (affaires being drawn to the very dregs of malice) yet I bleesse God, I can look upon all those stings, as unpoysinous, though sharp; since My Redeemer hath either pulled them out, or given Me the antidote of his Death against them; which, as to the immaturity, injustice, shame, scorn, and cruelty of it, exceeded whatever I can feare.

Indeed, I never did find so much, the life of Religion, the feast of a good Conscience, and the brazen wall of a judicious integrity and constancy, as since I came to these closer conflicts with the thoughts of Death.

I am not so old, as to be weary of life; nor (I hope) so bad, as to be either afraid to die, or ashamed to live: true, I am so afflicted, as might make Me sometime even desire to die; if I did not consider, That it is the greatest glory

glory of a Christians life to *die daily*, in considering by a lively faith, and patient hopes of better life, those partiall & quotidian deaths, which kill us (as it were) by piece-meals, and make us overlive our own fates; while We are deprived of health, honour, liberty, power, credit, safety, or estate; and those other comforts of dearest relations, which are as the life of our lives.

Though as a KING, I think My self to live in nothing temporall so much as in the love and good-will of My People; for which as I have suffered many deaths, so I hope I am not in that point as yet wholly dead: notwithstanding, My Enemies have used all the poyson of falsity and violence of hostility to destroy, first the love and Loyalty, which is in My Subjects; and then all that content of life in Me, which from these I chiefly enjoyed.

Indeed, they have left Me but little of life, and only the husk and shell (as it were) which their further malice and cruelty can take from Me; having bereaved Me of all those worldly comforts, for which life it self seems desirable to men.

But, O My Soul! think not that life too long, or tedious, wherein God gives thee any opportunities, if not to doe, yet to suffer with such Christian patience and magnanimity in

a good Cause, as are the greatest honour of our lives, and the best improvement of our deaths.

I know, that in point of true Christian valour, it argues pusillanimity to desire to die out of wearinesse of life; and a want of that heroick greatnesse of spirit which becomes a Christian in the patient and generous sustaining those afflictions, which as shadows necessarily attend us, while we are in this body; and which are lessened or enlarged as the Sun of our prosperity moves higher, or lower; whose totall absence is best recompensed with the Dew of Heaven.

The assaults of affliction may be terrible, like *Sampson's* Lyon, but they yeild much sweetnesse to those, that dare to encounter and overcome them; who know how to overlive the witherings of their Gourds without discontent or peevishnesse, while they may yet converse with God.

That I must die as a man, is certain; that I may die a King, by the hands of My own Subjects, a violent, sudden, and barbarous death, in the strength of My years; in the midst of My Kingdoms; My Friends and loving Subjects being helpless Spectators; My Enemies insolent Revilers and Triumphers over Me, living, dying, and dead, is so probable in humane reason, that God hath taught me not to hope
other-

whom I do not think I deserve, as to mans cruelty; however, I deserve not of Gods infinite mercy.

I know my Life is the object of the Devils & wicked mens malice; but yet under Gods sole custody and disposal: Whom I do not think to flatter for longer life by seeming prepared to die; but I humbly desire to depend upon him, and to submit to his will both in life and death, in what order soever he is pleased to lay them out to me. I confesse it is not easie for me to contend with those many horrors of death; wherewith God suffers me to be tempted; which are equally horrid, either in the suddenesse of a barbarous Assassination; or in those greater formalities, whereby My Enemies (being more solemnly cruelly) will, it may be, seek to add (as those did, who Crucified Christ) the mockery of Justice to the cruelty of Malice: That I may be destroyed, as with greater pomp and artifice, so with lesse pitty; it will be but a necessary policy to make my death appear as an act of Justice, done by Subjects upon their Sovereigne; who know that no Law of God or Man invests them with any power of Iudicature without me; much lesse against me: and who, being sworn and bound by all that is sacred before God and man, to endeavour my preservation, must pretend Justice to cover their Perjury.

It is, indeed, a sad fate for any man to have

his Enemies to be Accusers, Parties, & Judges, but most desperate, when this is acted by the insolence of Subjects against their Sovereign; wherein those, who have had the chiefest hand, and are most guilty of contriving the publique Troubles, must by shedding My blood seem to wash their owne hands of that Innocent blood, whereof they are now most evidently guilty before God and man; and I believe in their owne Consciences too, while they carried on unreasonable Demands, first by Tumults, after by Armies.

Nothing makes mean Spirits more cowardly-cruell in managing their usurped power against their lawfull Superiours, than this, the *Guilt of their unjust Usurpation*; notwithstanding those specious and popular pretensions of Justice against Delinquents, applied onely to disguise at first the monstrosnesse of their designs, who despaired, indeed, of possessing the power and profits of the Vineyard, till the Heire, whose right it is, be cast out and slaine.

With them, My greatest fault must be, that I would not either destroy My selfe with the Church and State by My Word, or not suffer them to doe it unresisted by the Sword; whose covetous ambition no Concessions of Mine could ever yet, either satisfie, or abate.

Nor is it likely they will ever think that Kingdome of brambles which some men seek

to erect (at once, weak, sharp, and fruitlesse, either to God or man) is like to thrive till watered with the Royall bloud of those, whose right the Kingdome is:

Well, Gods will be done; I doubt not but My Innocencie will find him both My Protector, and My Advocate, who is My onely Judge; whom I owne as King of Kings, not onely for the eminency of his power and majesty above them; but also for that singular care and protection, which he hath over them: who knows them to be exposed to as many dangers (being the greatest Patrons of Law, Justice, Order, and Religion on earth) as there be either Men or Devils, which love confusion:

Nor will he suffer those men long to prosper in their *Babel*, who build it with the bones, and cement it with the bloud of their Kings.

I am confident they will find Avengers of My death among themselves: the injuries I have sustained from them shall be first punished by them, who agreed in nothing so much as in opposing Me.

Their impatience to bear the loud cry of My bloud shall make them think no way better to expiate it, than by shedding theirs, who, with them, most thirsted after Mine.

The sad confusions following my destruction, are already presaged and confirmed to

Me by those I have lived to see since My troubles; in which, God alone (who onely could) hath many waies pleaded My cause; not suffering them to go unpunished, whose confederacy in sinne was their onely security; who have cause to fear that God will both further divide, and, by mutuall vengeance, afterward destroy them.

My greatest conquest of Death is from the power and love of Christ, who hath swallow'd up death in the victory of his Resurrection, and the glory of his Ascension.

My next comfort is, that he gives Me not onely the honour to imitate his example in suffering for righteousness sake, (though obscured by the foulest charges of Tyranny and Injustice) but also, that charity, which is the noblest revenge upon, and victory over My Destroyers. By which, I thank God, I can both forgive them, and pray for them, that God would not impute My bloud to them further then to convince them; what need they have of Christs bloud to wash their soules from the guilt of shedding Mine.

At present, the will of My Enemies seems to be their onely rule, their power the measure, and their successeth fixactor, of what they please to call Justice; while they flatter themselves with the fancy of their own safety by my danger, and the security of their lives and designs

signes by My Death: forgetting, that as the greatest temptations to sinne are wrapped up in seeming prosperities, so the severest vengeances of God are then most accomplished, when men are suffered to compleat their wicked purposes.

I blesse God, I pray not so much, that this bitter cup of violent death may passe from Me, as that of his wrath may passe from all those whose hands, by deserting Me, are sprinkled, or, by acting and consenting to My death, are embrued with My bloud.

The will of God hath confined, and concluded Mine; I shall have the pleasure of dying, without any pleasure of desired vengeance.

This I think becomes a Christian toward his Enemies; and a King toward his subjects.

They cannot deprive Me of more than I am content to lose, when God sees fit by their hands to take it from me; whose mercy, I believe, will more then infinitely recompence, what ever by mans injustice he is pleased to deprive me of.

The glory attending my death will far surpass all I could enjoy, or conceive in life.

I shall not want the heavy and envied Crownes of this world, when my God hath mercifully crowned and consummated his graces with glory; and exchanged the shadows of my earthly Kingdomes among men,

for the substance of that heavenly kingdom with himself.

For the censures of the world; I know the sharp and necessary tyranny of my Destroyers will sufficiently confute the calumnies of tyranny against me; I am perswaded I am happy in the judicious love of the ablest and best of my Subjects, who doe not onely pity and pray for me, but would be content even to die with me, or for me.

These know how to excuse my failings, as a man, and yet to retaine, and pay their duty to me as their King; there being no religious necessity binding any Subjects, by pretending to punish, infinitely to exceed the faults and errors of their Princes; especially there, where more then sufficient satisfaction hath been made to the publick; the enjoyment of which private ambitions have hitherto frustrated.

Others, I believe, of softer tempers, and lesse advantaged by my ruine, doe already feel sharp convictions, and some remorse in their consciences; where they cannot but see the proportions of their evill dealings against me in the measure of Gods retaliations upon them, who cannot hope long to enjoy their own thumbs and toes, having, under pretence of nailing others nailes, been so cruell as to cut off their chiefest strength.

The punishment of the more insolent and obsti-

obstinate may be like that of *Korah* & his Complices (at once mutining against both Prince & Priest) in such a method of divine justice, as is not ordinary; the earth of the lowest and meanest people opening upon them, and swallowing them up in a just disdain of their ill-gotten and worse-used Authority: upon whose support and strength they chiefly depended for their building and establishing their designs against Me, the Church, and State.

My chiefest comfort in death consists in my peace, which, I trust, is made with God; before whose exact Tribunal I shall not feare to appeare, as to the Cause so long disputed by the Sword, between me and my causlesse Enemies: where I doubt not, but his righteous judgment will confute their fallacy, who, from worldly successe (rather like Sophisters, than sound Christians) draw those popular conclusions for Gods approbation of the ractions; whose wise providence (we know) oft permits many events, which h's revealed Word (the onely cleare, safe, and fixed rule of good actions and good consciences) in no sort approves.

I am confident the Justice of my Cause, and cleareness of My Conscience before God & toward my people, will carry me, as much above them in Gods decision, as their successes have lifted them above me in the Vulgar opinion:

who

who consider not, that many times these undertakings of men are lifted up to Heaven in the prosperity and applause of the world, whose rise is from Hell, as to the injuriousness and oppression of the designe. The prosperous winds which offill the sailes of Pirates, do not justify their piracy and rapine.

I look upon it with infinite more content and quiet of Soule, to have been worsted in my enforced contestation for, and vindication of the Lawes of the Land, the freedome and honour of Parliaments, the rights of my Crown, the just liberty of my Subjects, and the true Christian Religion in its Doctrine, Government and due encouragements; then if I had with the greatest advantages of Success, overcome them all; as some men have now evidently done, whatever designs they at first pretended.

The prayers and patience of my Friends and loving Subjects will contribute much to the sweetning of this bitter cup; which, I doubt not, but I shall more cheerfully take, and drink as from Gods hand (if it must be so) than they can give it to me, whose hands are unjustly and barbarously lifted up against me.

And, as to the last event, I may seem to owe more to my Enemies, than my Friends; while those will put a period to the sinnes and sorrowes attending this miserable life; where-
with

with these desires I might still contend: I shall be more than Conquerour through Christ enabling me; for whom I have hitherto suffered: as he is the Author of Truth, Order, and Peace; for all which I have been forced to contend, against Errour, Faction, and confusion.

If I must suffer a violent death, with my Saviour, it is but mortality crowned with martyrdom: where the depth of death, which I owe for sinne to nature, shall be raised, as a gift of faith and patience offered to God.

Which I humbly beseech him mercifully to accept; and, although death be the wages of my owne sinne, as from God, and the effect of others sinnes, as men, both against God and me; yet, as I hope my owne sinnes are so remitted, that they shall be no ingredients to imbitter the cup of my death, so I desire God to pardon their sins, who are most guilty of my destruction.

The Trophees of my charity will be more glorious and durable over them, than their ill-managed victories over me.

Though their sin be prosperous, yet they had need to be penitent; that they may be pardoned: Both which I pray God they may obtain; that my temporall death, unjustly inflicted by them, may not be revenged by Gods just inflicting eternall death upon them: for I look

look upon the temporall destruction of the greatest King, as far lesse deprecable, than the eternall damnation of the meanest Subject.

Nor doe I wish other, than the safe bringing of the ship to shore, when they have cast Me overboard; though it be very strange, that Mariners can find no other means to appease the storme, themselves have raised, but by drowning their Pilot.

I thank God, My Enemies cruelty cannot prevent My preparation; whose malice in this I shall defeat, that they shall not have the satisfaction to have destroyed My Soul with My Body; of whose salvation while some of them have themselves seemed, and taught others to despaire, they have onely discover'd this, that they doe not much desire it.

Whose uncharitable and cruell Restraints, denying Me even the assistance of any of My Chaplaines, hath rather enlarged, than any way obstructed My accessse to the Throne of Heaven.

Where thou dwellest, O King of Kings, who fillest Heaven and Earth, who art the fountaine of eternall life, in whom is no shadow of death.

Thou, O God, art both the just Inflicter of death upon us, and the mercifull Saviour of us in it, and from it.

Tea,

Yea, it is better for us to be dead to our selves,
and live in thee; than by living in our selves to
be deprived of thee.

O make the many bitter aggravations of My
Bathrac a Man, and a King, the opportunities
and advantages of thy speciall graces and com-
forts in My Soule, as a Christian.

If thou Lord wilt be with Me, I shall neither
feare nor feel any evill, though I walke through
the valley of the shadow of death.

To contend with death is the worke of a weake
and mortall man; to overcome it, is the grace of
thee alone, who art the Almighty and immor-
tall God.

O my Saviour, who knowest what it is to die
with me, as a Man; make me to know what it is
to passe through death to life with thee my God.

Though I die, yet I know, that thou my Redee-
mer livest for ever: though thou slayest Me, yet
thou hast encouraged me to trust in thee for eter-
nall life.

O withdraw not thy favour from me, which is
better than life.

O be not farre from me, for I know not how
neer a violent and cruell death is to me.

As thy Omnisience, o God, discovers, so thy
Omnipotence can defeat the designs of those,
who have, or shall conspire my destruction.

O shew me the goodnesse of thy will, through
the wickednesse of theirs.

Then

Thou givest me leave as a man to pray, that
this cup may passe from me: but thou hast taught
me as a Christian, by the example of Christ, to
edde, Not my will, but thine be done.

Yea Lord, let our wills be one, by wholly refus-
ing mine into thine.

Let not the desire of life in me be so great, as
that of doing or suffering thy will in either life
or death.

As I believe thou hast forgiven all the errours
of my life, so I hope thou wilt save me from the
errours of my death.

Make me content to leave the worlds nothing,
that I may come really to enjoy all in thee, who
hast made Christ unto me in life, gaine: and in
death, advantage.

Though my Destroyers forget their duty to thee
and me, yet doe not thou, o Lord, forget to be
mercifull to them.

For what profit is there in my blood, or in their
gaining my Kingdomes, if they lose their owne
Soules?

Such as have not onely resisted my just Power,
but wholly usurped and turned it against my self,
though they may deserve, yet let them not re-
ceive to themselves damnation.

Thou madest thy Son a Saviour to many, that
Crucified him, while at once he suffered violently
by them, and yet willingly for them.

O let the voice of his blood be heard for my
Mur-

murderers, louder than the cry of mine against
me.

Prepare them for thy mercy by due convictions
of their sin, and let them not at once decide and
winne their owne Soules by fallacious pretences
of Justice in destroying me, while the consci-
ence of their unjust usurpation of power against
me, chiefly tempts them to use all extremities a-
gainst me.

O Lord, thou knowest I have found their mer-
cies to me, as very false, so very cruell; who, pre-
tending to preserve me, have meditated nothing
but my ruine.

O deale not with them as bloud-thirsty and de-
ceitfull men; but overcome their cruelty with thy
compassion and my charity.

And, when thou makest inquisition for my bloud,
sprinkle their polluted, yet penitent, Soules with
the blond of thy Son, that thy destroying Angel
may passe over them.

Though they think my Kingdomes on earth too
little to entertaine at once both them and me, yet
let the capacious kingdome of thy infinite mercy
at last receive both me and my Enemies.

When being reconciled to thee in the blond of
the same Redeemer, we shall live farre above
these ambitious desires, which beget such mortall
enmities.

When their hands shall be heavie, and cruel-
lest

left upon me, & let me fall into the armes of
tender and eternall mercies.

That what is cut off of my life in this miserable
moment, may be repaid in thy ever-blessed e-
ternity.

Lord, let thy Servant depart in peace, for my
eyes have seen thy salvation.

Vota dabunt, quæ bella negârunt.

THE END.

